LEST WE SHOULD FORGET
THE MEMORY OF

THE LETTERS OF HAKIM SYED IRSHAD

OF GUJRAT
PAKISTAN.

By

HAKIM SYED IRSHAD

VOLUME 1

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Hakim Syed Irshad Memorial Society,
Court Road, Gujrat.

My letters, in fact, are my short essays. I am a layman, and you might find certain ideas incorrect or funny. I claim your respect and request you to search for the hidden meanings in them and improve upon them.

Hakim Syed Irshad
Court Road, Gujrat.

PRICE Rs. 150.00

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A Struggle of my life

PREFACE

Writing a preface to a book is an introduction of its material and its author. Hakim Syed Irshad, to be more precise, was an illustrious son of the fertile soil known as Gujrat. The Pakistan Times was his favourite newspaper with its "Letters to the Editor" columns decorating his thought-provoking letters over the last forty years.

Hakim Syed Irshad was a pen-master of his own class. The first book published of his letters is "Come Back Home Ladies" and the second is entitled "Police Public Relation". "Letters of Hakim Syed Irshad Vol. I" is the third book of his precious work. As you thumb through the pages of this book, you will find it divided in two sections: First section contains miscellaneous letters and second section deals with educational topics. Education was very dear to his heart. An excellent English teacher himself, he ran a famous "Standard College". The way he thrashed out educational problems and presented sound suggestions and proposals in P.T. Columns earned him the title of unofficial adviser. What is stunning about the prolific writer was he did not maintain any library.

While going through his letters, it needs to be kept in mind that Hakim Syed Irshad was an embodiment of what he

penned down. In his letter on "What is Death"? he asks the children, innocent and nearer heaven as they are, where has father gone? Will he ever meet us? Does he hear our voice? The readers are to find answers to these questions. Writing on beggars while defending beggary he says there are three possible ways of making living e.g. working, begging and stealing. Out of these begging is the only profession that can be adopted with impunity.

Hakim Syed Irshad showed special interest in picking up controversial subjects with his great contemporary Dr. Anwar-ul-Haq who also brightened letter's columns. On "Tears" Hakim Syed Irshad was of the opinion that they are "a feminine weapon and a woman's last argument to score a point against man. Man's tears are seldom shed, when shed they are very precious and ought to be understood. "According to him Dr. A.H. "crudely performed post-mortem of my tears" but the letter in question has not been included in the book. Same is the case with another topic "Masterpiece" wherein Hakim Syed Irshad differs with Dr. A.H.'s contention that man is a masterpiece of God but the reader cannot enjoy the letter because of its absence.

No doubt absence of Hakim Syed Irshad is being felt in P.T. Letters columns but Hakim Syed Irshad lives through his letters published over last four decades. No other pen-wielder seems to step into the shoes of the great Hakim and that is what needs to be developed. Letters published for and against Hakim Sahib need also to be included in the book to present both sides of the picture.

M. Yousaf Qureshi
Educationist & Journalist
Gujrat

March 6, 1994



HAKIM SYED IRSHAD was born in February 8, 1908 in Melerkotla (India). He remained associated with education and press for 70 years of his life. As a reader and writer he began with "The Ghuncha" (a children's magzine) of Bijnore U.P. He remained associated with Dawn of Delhi, Civil & Military Gazette Karachi, Zamindar and Kohistan of Lahore, The Sentinel (a Police Magzine) and ended with The Pakistan Times. He was the oldest and most widely known contributor to The Pakistan Times letters columns. He was a staunch Muslim Leaguer and a worker of the Pakistan Movement (1940-47). He was well-versed not only in English Language and Literature but also in Greek System of medicine, history of herbs and homoeopathic medical science. He had been an ex-pupil of late Hakim Ajmal Khan of Delhi.

Education was his favourite subject from the childhood. He used to teach the illiterate persons when he was a student of class five. At the age of 26 he was the author of three books on "Adult Education" which were approved for schools, colleges and libraries by the province of Delhi in 1942. He was impressed by his college Principal Mr. W.R.C. Adcock M.A. Bar-at-Law. He worked as Headmaster in different schools and remained tutor of many princes of United India for fifteen years. In India he was known as Mohammad Irshad or S.M. Irshad.

When Pakistan became a reality, besides, writing for the press and teaching English to the graduate and post-graduate students and young men preparing for competitive examination in his privately owned "Standard College", he adopted the profession of "Hakim" and was known as Hakim Syed Irshad. He treated thousands of patients who visited his "Mubarak Dawa Khana". He wrote thousands of columns for different press on multifarious subjects of human interest. As a versatile and energetic writer he contributed much to the welfare of humanity as a whole, and thus he earned admiration of three generation of writers since the inception of Pakistan. He taught English from a poor village boy to the sons of President of Pakistan. In 1964 PCS candidates were asked to write a biography on Hakim Syed Irshad.

Hakim Syed Irshad worked for the well-being of jails as N.O.V. He was a member of Jirga and senior member of District Vigilance Committee, Gujrat. He delivered lectures at NIPA and Police Training College Sahila on many occasions. He worked as inspector of examination centres for Sargodha Board for nine years, for Lahore Board for one year and for the University of the Punjab for four years.

Hakim Syed Irshad expired on October 17, 1987 and was laid to rest at Saint Kawanwali Graveyard in Gujrat. For him praise or blame, reward or punishment, popularity or want of it, did not have any meaning. He used to say "I always feel that I have been cast ashore from the infinite Ocean for a brief sojourn here. Why and for what purpose, I do not know. My experience of life tells me that a man of my temperament who is never afraid of calling a spade a spade, is hated, despised and even feared, and is only posthumously appreciated".

Syed Masood Irshad

INTRODUCTION

" I shall pass through this world, but once. Any good thing that I can do, let me do it now. Let me neither defer nor neglect it, for I shall not pass this way again".

Hakim Syed Irshad wrote a lot on multifarious subjects of human interest since the inception of Pakistan. During this period he wished many a time to compile his articles in form of books but financially he was not in a position to do so.

After the death of Hakim Syed Irshad, on 1st Muharram-ul-Haram of 1409 Hijri (August 15, 1988) Hakim Syed Irshad Memorial Society was established. The aim of the society is to promote the cause of literature and Islamic Tibb. The Patron-in-chief of the society is Hakim Mohammad Saeed of Hamdard Foundation Karachi. Since the establishment of the society, it is working to arrange the scattered letters, articles and essays from the different libraries of Pakistan and India. So far the society has published two books entitled "Come Back Home Ladies" and "Police Public Relation". Both the books have already gained popularity among a large section of English loving readers, intellectuals and writers. The Provincial Ministry of Education has approved both the books for schools, colleges and public libraries. This book will also attract a good number of admirers.

Hakim Syed Akhtar Irshad

HAKIM SYED IRSHAD

Among some admirers

Hakim Sahib's letters are in one sense in the tradition of Montaigue ___. In other sense he comes nearest Bacon. He is always seeking the clear word and cannot be urbane. In hitting upon just the right word, Hakim Syed Irshad exhibits everywhere a mastery of his art that is as subtle as it is inimitable. It adds much to the pleasure of reading his letters to be sensitive to the fullness and nicety of meanings of the well chosen words. He has mastered the conversational tone, the loqui of Caesar ...... Hakim Sahib is heaped in his task by the thoroughly logical cast of his mind which enables him to say the most in the fewest words ...... Hakim Sahib is a good opener. Many of his opening sentences arrest attention at once, it was undoubtedly intended that they should. He is discriminating collector of pointed sayings. In part this seems to be a personal inclination towards the simplest and clearest expression of thought, in part it is his fondness for cultivating brevity as the soul of wit. His habit of jolting down ideas on all sorts of subjects and in the fewest possible words, explain in some measure how Hakim Sahib has come by that characteristic of his style which makes so many of his sentences representent compressed assence of things. His mind is poetic and he has gift of seeing analogies in common things. His similes and malaphors are the hardy flowers that grow by the wayside for anyone to pluck delightfully fresh. The combination of wisdom in thought and brevity and picturesqueness in form make his letters extremely quotable. Very few writers have contrived to put so much meaning in so small a space. There is never a superfluous word. Try to paraphrase Hakim Sahib you will find it impossible without expansion. But the brevity is never counterbalanced by obscurity. The thought is as clear as limpid as the language. His richness of quotation is marvellous. No one makes better use of what he may have read than Hakim Sahib.

Siraj-ud-Din
M.A. (Punjab(B. Litt. (Oxford)
Formerly Education Secretary, Government of the Punjab,
Vice Chancellor, University of the Punjab,
Principal, Government College, Lahore,
Head of the Department of English Language and Literature,
University of the Punjab.

Hakim Syed Irshad is amongst the few individuals with a cultivated mind and a natural bent of mind for education. Through his 'Letters to the Editor' he has educated two generations of Pakistan. The nation should not forget him ......

Dr. Z.A. Hashmi
Secretary,
Govt. of Pakistan
Ministry of Education, Islamabad.

April 9, 1980.

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Hakim Sahib was, perhaps, the oldest and most widely known contributor to The Pakistan Times letters columns ..... His expression was simply excellent. In 1957, Sir James Pitman grandson of Sir Isaac Pitman, inventor of shorthand, came to Lahore for a few days. He was member of British Parliament. When he heard Hakim Sahib's speech at a reception he was astonished ..... Many lecturers in English employed in Government Colleges, Polytechnics and Commercial Institutes owe their success in the M.A. English Examination to excellent teaching by Hakim Sahib. He was a staunch Muslim Leaguer and a worker of Pakistan Movement (1940-47). In his death, the country has lost an eminent educationist. He was an ex-pupil of late Hakim Ajmal Khan of Delhi.

The Pakistan Times
October 21, 1987

Dr. Ehsan Qureshi
Sialkot

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The Pakistan Times column is a rosery and all the contributors are its flowers. Due to the plethora of flowers, the column has become evergreen and romantic. But now one big flower has faded away. Ah! P.T. and all its correspondents have lost their worthy associate, Hakim Syed Irshad ..... What a genius he was ..... Francis Thompson say:-

The fairest things have fleetest end
Their scent survives their close
But the rose's scent is bitterness
To him that loved the rose.

The Pakistan Times — Tariq Mahmood
October 30, 1987 — Islamabad.

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While in the degree class, I was especially attracted by Hakim Syed Irshad because of his exquisitely written letters which inspired me to write better English. The worthy Hakim had an inimitable style and an eloquent expression ..... Such a position and status was not enjoyed by any correspondent...... He always used his pen with a purpose to elevate the thinking of his readers.

The Pakistan Times — Sh. Shamim Khalid
November 3, 1987 — Rabwah

****

Hakim Sahib enriched the P.T. letters columns with his scholarly contribution. I ardently propose that all the letters be compiled and published in the form of a booklet ..... The book will surely enlighten and benefit the present as well as the coming generation.

The Pakistan Times — Ashfaque Ahmad
November 5, 1987 — Faisalabad.

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Hakim Syed Irshad of Gujrat was a gem of a pen-wielder who adorned the column with his logic, wisdom, high-flown thoughts and creative efforts for almost 40 years ..... Hakim Irshad was illustrious son of the soil and he led a simple and

unassuming life ..... The NIPA was the venue. And when the great Hakim was invited to express himself, pointing to Dr. A.H. ..... He quipped, "A crow has come to sing before nightingale". Extempore in speech, he was full of sagacity and intellect ..... All his write-ups need to be compiled in a book form.

The Pakistan Times | Yousaf Qureshi
January 12, 1988 | Gujrat.

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Hakim Syed Irshad's style of writing abounded in elegance, ease and sweetness. He was capable of putting into black and white things difficult to think. And the depth of his thought was matched by the beauty of his words. Sometimes he imparted a poetic brilliance to his letter-writing. Versatility was the hallmark of his genius ..... His expression was usually thoughtful. The moment he began to talk, he became a magician, an alchemist in words ..... There are too many people and too few human beings, Hakim Sahib ranked amongst the latter.

"Nothing of him that death fade,
But doth suffer a sea change,
Into something rich and strange".

The Pakistan Times | Mushtaq Ahmad Khalid
February 17, 1988 | Sialkot

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There could be a few scholars, consummate artists and distinguished literatures falling under the category of men of letters. Undoubtedly Hakim Syed Irshad was a great penman ..... and could rightly be branded as a man of letters! All that I wish is there should have been some contributors like late Hakim Syed Irshad.

The Pakistan Times | Manzoor Mirza
March 17, 1988 | Lahore.

Any one who has been regular reader of The Pakistan Times since the inception of Pakistan will always remember the name of Hakim Syed Irshad whose thought-provoking letters on various topics in the letters columns have earned him great repute, unprecedent so far in this field for his vivacious style, his humorous and satirical treatment of subject, his consumate command over thought and language, shows his literacy acumen. He has observed faithfully the axiom "brevity is the soul of wit". His loconic pithy but fresh and vigorous style makes the reader feel that he is not pursuing an ordinary piece of writing but a masterpiece.

The Pakistan Times — Tariq Farooq
December 12, 1989 — Editor Jehan Nama, Lahore

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It is his style and the way he says things that captivates a sensitive reader. In my view, he was one of the finest writers of English prose in Pakistan. He was sensitive to the fullness and nicety of meaning of the well-choosen words. Being fond of brevity, Hakim Sahib expresses himself in the finest possible words. And there is never a superfluous word in what he says. With a poetic mind and gift of seeing analogies in common things, he developed a style which is inimitable. Hakim Sahib was a man of great integrity and self-respect. He was blessed with a full and independent mind and had the courage of his convictions. For him praise or blame, reward or punishment, popularity or want of it, did not have any meaning. In one of his letters he says: "My experience of life tells me that a man of my temperament who is never afraid of calling a spade a spade, is hated, despised and even feared, and is only posthumously appreciated".

The Editor
January, 1990. — Globe, Karachi

WEST PAKISTAN PUBLIC SERVICE COMMISSION, LAHORE

WEST PAKISTAN CIVIL SERVICE (EXECUTIVE BRANCH) COMPETITIVE EXAMINATION, JANUARY 1964

GENERAL KNOWLEDGE

Q. 8: Write very brief biographical notes on any five of the following.

Euclid, Quisling, Kennedy, Novel, Volentina, Mhu, Ben Bella, Dr. Ward, Tamiz-ud-Din Khan, Malthus, Morcopolo, Sahibzada Sir Abdul Qayyum Khan, Aristotle, Freud, Pitman, *Hakim Syed Irshad*, Eichnann, Ibn Khaldun, Khushal Khan, Nazrul Islam, Shah Abdul Latif.

LETTER TO RUSSELL

It is our misfortune that the attitude of Bertrand Russell towards Islam and Muslims is as prejudiced as that of numerous other historians. I have mailed the following letter to him:

Dear Lord Russell,

Our national press has always presented you to us as a thinker of cosmopolitan views absolutely free from racial or religious prejudice. Sometime ago I read your short essay entitled "Galileo and Scientific Method" in which you tried to prove that Galileo was the founder of the inductive method. This is a gross misrepresentation of historical facts. There is sufficient reliable evidence on record to prove that the Muslims introduced the inductive method as against the Greeks, who preferred the deductive method. You went a step further and derisively mentioned that the Arabs were after discovering 'the philosopher's stone' and concocting 'the elixir of life'. As your essay was included in the prescirbed book for our B.A. students, I took exception to it. I published a letter in a leading newspaper of our country challenging your views. University giants assembled on June 12, 1963, to consider my letter and brushed aside the matter with the usual complacency of power-intoxicated people. However, this little incident urged me to examine your attitude towards Islam and Muslims.

Recently I have finished two readings of your book 'Wisdom of the West'. It is a simple book of philosophy, or the history of philosophy, as you would prefer to call it. Its price in our country is Rs. 45, almost equal to two months' average income of a Pakistani. On page 310 of the book you say: 'The two worlds--- the East and the West--- have grown in isolation from each other, and we have chosen to restrict our scope.' In view for this admission, there was no occasion to devote two pages

(P.150-51) to Muslim history in a book of Philosophy. You have skipped over the origin of Islam with a prejudiced mind, hinted at the rise and fall of the Caliphate rather contemptuously, and then made a passing reference to Avicenna and Averroes. This irrelevancy, and apathy to Muslim history, civilisation and culture, is Hitlerian in nature, and you yourself have condemned Hitlerism in your essay, 'What life has taught me.' Hitler said: 'We take sides in teaching history; our side is Germany.'

No account of the impact of Greek thought on Western philosophy can be complete without a particular reference to the Muslim contribution to Western Wisdom. Freeman says: 'The Arabs studied Aristotle; and when Western Europe had long been sunk in intellectual darkness and had forgotton him, the Saracens taught him to the Christians of the West. He was read at Samarqand and at Lisbon when no one knew his name at Oxford or Edinburgh.' I have read many historians who make a prejudiced approach to the history of different nations, and particularly to ours, and thus promote chauvinism. I regret to say that you are no exception to the rule.

On page 150 of the 'Wisdom of the West' 5" x 3" part of the leaf has been carefully cut with a knife. If I am not much mistaken, this is the imaginary photo of the Prophet of Islam (peace be upon him), which has been cut from the copies of the book supplied to Pakistan. No reliable photo of the Holy Prophet is available and its publication is tabooed in Islam. The Muslim world resents its publication. I wonder where was the occasion for publishing the photo of the Holy Prophet in a book entitled, "Wisdom of the West".

In your book you have used the word 'flight', for the migration of the Holy Prophet from Mecca to Medina. This word connotes hasty and precipitate departure and implies fear and panic. 'Hijrat' (migration) was a strategic withdrawal to a friendly place made according to plan, under Divine guidance. You will not like to use the word, 'flight,' when the British

armies took to their heels at Dunkirk in World War II. How do you account for using the word, 'Flight' for an event that has a religious sanctity for the Muslim world?

I wonder how you can undo the wrong that you have done to the Muslim world. You claim to be a citizen of the world with no ill-will against anybody. I have proved that you are not true to yur cor tentions. Please seek the guidance of the voice of God in man, called conscience and do the needful.

The Pakistan Times
September 16, 1963

LETTER TO RUSSELL

In reply to my letter published in The Pakistan Times. I have received the following letter from Mr. Bertrand Russell:

"Dear Mr. Irshad.

"Thank you for your letter . I. The British did flee from Dunkirk just as Mohammad fled form Mecca to Medina (The word 'fled', in the letter is underlined). 2. I do not believe that Mohammad or anyone else was impelled, by divine inspiration. 3. To call flight 'strategic withdrawal' is ludicrous. 4. The picture of the Prophet should be displayed as a matter of interest to students and scholars. 5. Chauvinism is harmful and also accompanies the absence of any humour or humility. I am opposed to all superstition: Muslim, Christian, Jewish or Buddhist.

Bertrand Russell.

I have sent the following reply to this letter:

"Dear Mr. Bertrand Russell, "You may not believe what we blieve, but you have to show respect for the beliefs of others. This is what we understand by tolerance that you so often preach. The East gave all the religions to the world, and it is basically and essentially religious. Unless you learn to respect our religions, your preachings are doomed in this part of the globe. Religious faith has an appeal to the heart, and not to the discursive understanding. That is why much of religion appears to be a mere superstition to a man of materialistic views. You should declare a thing superstitious with caution, because many things which were supposed to be a superstition yesterday have become science today".

"In 1928. I saw for the first time in volume VIII of the

'Book of knowledge' an imaginary picture of the Prophet of Islam. I wrote a letter to the publishers to quote the authentic source from which they had got the picture. I received no reply. According to my inquiry a certain artist of the West mutilated the picture of King Salah-ud-Din , who fought against Richard I, and passed it on as the picture of the Prophet. An original thinker of your intellectual calibre should have put thought in the matter before accepting this picture as a reliable one. You insist that the picture should be displayed as a matter of interest to students and scholars, but it has been cut out from the copies of the 'Wisdom of the West' supplied to Pakistan. This proves that you are not true to your convictions. You might say that you are not responsible for cutting out the imaginary picture; your publishers did it. I ask you: what action will you take against your publishers for acting contrary to your convictions now that I have brought the matter to your notice? Had the book come to us with the imaginary picture, we would have got it proscribed long ago. At any rate, you are unnecessarily creating bitterness by publishing the imaginary and unreliable picture of the Prophet, though your cult is to promote love and peace among mankind".

"You have been evasive about my point as to the contribution of the Muslims to Western thought and wisdom. You are wrong when you say, in the 'Wisdom of the West' that the East and the West have grown in isolation from each other. Intellectually, the world has always remained more or less one unit, and different nations were inter-related as pupils and teachers at various stages of history. The history of mankind is in fact the history of the movement of ideas from one nation to the other. It is an injustice not to acknowledge the part played by the Muslims in educating the West. Greek wisdom never came to Western Europe direct. It came through the Muslims along with their own. The famous universities of Baghdad, Basra, Samarkand, Isphahan, Damascus, Bokhara, Firuzabad, Kurdistan and the schools of Fatimides in Alexandria prove my point".

"You are worried about political despotism in the world. I am worried about literary despotism and literary chauvinism. Immediatley after the armed conflict in the world was over, the war of ideas started, which generally precedes a war of weapons. The soldiers who use arms returned to their barracks and the writers and thinkers who wield the pen occupied the front line. I have watched with anxiety the tendencies of writers and thinkers who thrust their views on others most undemocratically. This literary despotism must go if genuine democracy is to stay. Not only statesmen but also Hitlers and Bismarcks in the domain of literature are paving the way for an atomic war in the world".

The Pakistan Times
October 12, 1963

MASTERPIECE?

Dr. A.H. insists on parroting that man is a masterpiece of God. I declare with all the force at my command that man is not at all a masterpiece of God. Originally, man comes out of his Maker's hands as something harmonious, something perfectly beautiful. During his brief sojourn in this insignificant planet, he mutilates himself and others in such a way and tarnishes the sanctity of humanity in such a manner that we are ashamed to call him a masterpiece of God. This so-called vicegerant of God was deposed from his position long ago. The mirror must be shown to this self-styled and self-constituted "Masterpiece of God."

War is a thing only known to this masterpiece of God. Animals do not fight on a large scale with their own species. We find only men fighting one another not tigers or wolves. In the First World War, 10 million soldiers and 13 million civilians were killed; nine million childern were made orphans, and five million women widowed. In the year 1916-17 the expenditure of war was 50 million rupees per hour. In the Second World War 17 million soldiers and 18 million civilians were killed. When the aeroplane carrying the first atom bomb was sent to destroy Hiroshima and Nagasaki, " the Chaplain of the 509th said a brief prayer for the mission" (War Stories). What was the mission going to do, for which God's help was invoked? To destroy 210,000 innocent men, women and children in the twinkling of an eye? Animals have no religion but they do not commit barbarities that this so- called masterpiece of God commits in the name of religion. Does these things behove the vicegerent of God?

The tiger and the bear have their enemies marked out instinctively. The tiger does not interfere with the crow, the bear does not kill the cat. Man on the other hand, exercises no such discrimination in his quarrels. From the innocent ant and

upwards to man himself, there is not one animal which he hesitates to kill for his purpose. The ant and the spider have taught many a man. The parliament of the bees would shame the model parliaments of man. Man's boundless selfishness, his vanity, his cruelty, his arrogance and wantonness, are purely devilish. How can he be a masterpiece of God?

There are animals which are stronger, more beautiful, more majestic and better than man in the qualities of the body. There is a majesty about the tusked elephant to which the most handsome man can lay no claim. The bearing of a lion is more regal than that of a born king. The peacock spreading its feathers is a splendid festival, never observed in a Cleopatra. No Nurjahan ever had the soft complexion of a parrot. The skylark or "the pilgrim of the sky" is much more privileged than man chained down to the earth. The favourite subject of Dr. A.H. homosexuality--is unknown to animals. Malaria and venereal diseases like gonorrhoea and syphilis are only known to the masterpiece of Dr. A.H.'s conception.

The Pakistan Times
September 4, 1970

MASTERPIECE?

In spite of Dr. A.H.'s irrelevant remarks (Sep.20) and M.A's judicious and poised reasoning (Sep. 14), I insist on saying with full responsiblity, that it is an illusion of all illusions to consider man a masterpiece. All the 511 Sections of the Pakistan penal code apply to man, and none to the animals. Such a notorious criminal cannot be the masterpiece of God. We have to compare our conduct and our codes with those of animals before we claim to be the masterpiece.

Dr A.H. says that man has a superior brain, so he is a masterpiece. This ludicrous observation establishes Dr. A.H.'s ignorance of anatomy and physiology. There is little difference between the anatomy and physiology of man's head and those of the animals. Their instincts, feelings and emotions are identical. All those things with which Dr. A.H. identifies civilisation, are made by hands, not by heads. With his hands, man prepares his food, compounds his medicines, manufactures his clothing, builds houses to live, writes and prints books, constructs all kinds of machinery and builds aeroplanes. Man's brain without hands is useless, but possession of better hands does not make him masterpiece.

Again, Dr. A.H. says that man is masterpiece because he has built up civilisation. This observation is also funny and it proves that Dr. A.H. has yet to learn the meaning of the word "civilisation". Bernard Shaw wrote": Those who admire modern civilisation, usually identify it with the steam engine and electric telegraph. Civilisation is a condition of the heart rather than the surroundings. It implies justice, peace, sweetness of manners and purity of life. Had man's heart really become civilised, then on seeing the brute in him people would not have said at every step like Hamlet" who would bear the oppressor's wrong, the proud man's contumely, the pangs of despised love, the law's delay, the insolence of office and the spurns that patient merit of

the unworthy takes?"

Further, Dr. A.H. says that man is a masterpiece, because he has discovered some good drugs. Those who really understand the effects of these drugs, are anxious to replace them; those who do not understand their reality, worship them and become their salesmen. The disappearance of epidemics is the natural result of cleanliness and hygieniç conditions, and doctors like Mr. A.H. snatch the credit from sweepers and sanitary inspectors. Mr. M.A. considers man a masterpiece for two reasons; First man knows how to repent; second man knows the difference between vice and virtue. Repentance, according to Data Sahib, means three things: to offer regret; to shun evil at once; determination never to revert to sinful life. Man never fulfils these conditions of repentance. Man has begun to act in life by saying: "Evil! be thou my God." Owing to the lines along which we are degenerating, good has become evil in our eyes, and is being undone every day. The world is a dangerous den of brutes among whom good men must live as precariously as lion-tamers do in a cage.

The universe is boundless; there are millions and millions of worlds like ours; the whole creation is unutterably grand. We ourselves with the littleness of our body, the lowness of our senses, with the feebleness of our understanding and with our wickedness, vanity and ignorance are unspeakably insignificant. We are atoms, poor, insignificant atoms in this mighty, measureless and glorious universe. Goethe was right when he said: "Man is an obscure being; he know little of the world and of himself, least of all".

The Pakistan Times
October 3, 1970

MASTERPIECE?

Dr. A.H. says (Sept. 20) that it is the rankest heresy not to consider man a masterpiece, and raises the slogan, "Islam in danger", because I refuse to call man a masterpiece, let me therefore, examine this claim in the light of Islam. Read word for word the Holy Quran as many times as you like; you will neither find any trace of the Arabic phrase "Ashraf-ul-Makhlooquat" (head of creation) nor any synonym of the word "masterpiece". "Ashraf-ul-Makhlooquat" is not God's word; it is a man-made phrase. It is a poetic epithet first used by Victorian poets. For example, while deploring the lot of man on earth, Tennyson says: "Why should we only toil, the roof and crown of things"?

Man claims to be the masterpiece, because God commanded angels to prostrate themselves before Adam. But it is forgotten that the Being who received homage from angels was not a man, certainly not like modern man, but a Prophet who had come out of his Maker's hand in original beauty and purity, and had not committed any sin. It is not a source of pride but a matter of shame that we have not inherited the qualities that evoke the respect of angels. Dr. A.H. and other correspondents say that man being a vicegerent, is the masterpiece. Pickthall, Muhammad Ali and Allama Yousuf Ali translate "Khalifa" as "vicegerent", but this translation is open to serious objections. A "vicegerent" officiates for an absentee master, but the God of Muslims is Omni-present: "He is the First and the Last, and the Outward and the Inward" (94:3).

Most of the troubles man creates for himself and for others are the result of self-ignorance. By self-knowledge, thoughts become cool, sedate and rational; so does conduct. In order to annul man's vanity and self-applause, it is essential that we should have the candour to admit that man is not a masterpiece.

The Pakistan Times
November 18, 1970

MASTERPIECE?

Pir A.U. (December 7) has touched certain points which I have already worked to death. I assert again that man cannot claim to be the masterpiece physically, morally, spiritually or intellectually. In a few seconds, the human body changes life-giving oxygen into life-destroying carbon-diaoxide. After death, the peacock gives us lovely feathers, the deer gives us musk; the elephant gives us tusk, and many animals make a substantial contribution to our economy by giving us skins and hides, and bones and intestines, but man after death is useless; he becomes mere refuse. How can he still be called a masterpiece?

If man looks with a comprehensive eye at the order, beauty, love, everywhere apparent in Nature, the impression is confirmed that man is not a masterpiece. The magnificence of the ocean, the sublimity of ever-enduring hills, the frost flake and the mountain snow, the pomp of the sun, the glories that wait upon the morning, the sailing clouds of July-August, the awesom majesty of the night, the twinkling stars that tread their round, the moon waning and waxing and walking in beauty through the night, the painted leopard, the snowy swan, the summer warbler which sings out its melodious existence in the woods, the charming flowers that come unasked, the golden fruit maturing in the wilderness, and the morning dew and the rainbow are so fair; so wondrous, so wrapt in mystery that I dance in ecstacy, singing "Man is not masterpiece."

Moral greatness implies that sublime energy by which the soul, smitten with the love of virtue, scorns all meanness and defies all perils, and hears in its own conscience voices louder than thunder. Man does not show moral greatness, and does not let others show it. If anybody shows it, he humilates or kills him. Socrates was made to drink a cup of poison; Shelley was beaten in thoroughfares; Galileo was produced before the Inquisition; Iqbal and the Quaid-i-Azam were dubbed 'kafirs' Hazrat Umar,

Hazrat Usman and Hazrat Ali were done to death, and finally the Tragedy of Karbala was enacted by killing the Innocent. How can such tyrants claim to be the masterpiece?

Spiritual greatness means that man should become something rather than possess something. Genuine spiritual greatness urges man to make reason and the will of God prevail in the world. This is true culture. But we find all around us barbarity, savagery, violence, tyranny and injustice, proving beyond all doubt that man is not spiritually great, and cannot claim to be the masterpiece. By intellectual greatness, we mean that sublime capacity of thought which the soul, smitten with the love of the true and the beautiful essays to comprehend the universe for the benefit of humanity. But man's intellect has proved to be a source of exploitation of the weak by the strong.

The Pakistan Times
January 2, 1971

MASTERPIECE?

'EMQUE' admits that the Arabic word "ashraf-ul-makhlooqat" which really means "masterpiece" does not exist in the Holy Qurn (Jan 25). He also admits that there is no word in the Holy Quran that can be the exact synonym of the word "masterpiece". He, however, says that there are numerous verses which establish the superiority of man to other creation. But instead of quoting a few of those verses, he has quoted poets and annotators, who cannot be infalliable. These points prove my assertion that the word 'masterpiece' is not a Divine title; it is a groundless doctrine elaborated in a few men's brains.

The word "ahsan-ut-taqweem" has deluded some men into believing that man is a masterpiece. All my critics rely chiefly on this word. The meaning of this word is controversial: Some say that it means "best mould". Some say that it signifies "best stature"; there are still others who say that the word cannotes "best creation". But the verse that immediately follows clears the whole misconception. It reads: "Then we reduced him (man) to the lowest of the low (asfal-us-safilin)". God could not say two contradictory things in the same breath, that is, call man 'the best of creation' and also 'the lowest of the low'. The simple meaning of these two verses is that man came out of his Maker's hands in original purity and perfect beauty and then sank into a pit of degradation. I ask my critics in all earnestness: How can 'the lowest of the low' claim to be the masterpiece?

EMQUE' says that man is a masterpiece because Iqbal called him 'Sultan-i-behr-o-bar'. Byron has made a more realistic study of the magnificence of the ocean vis-a-vis man. He ridicules the "vain title of lord of ocean" which this 'clay creator' takes and says:

When for a moment, like a drop of rain,
He sinks into thy depths with bubbling groan,

Whithout a grave, unknelled, uncoffin'd. and unknown.

EMQUE says that Adam was a man and our ancestor before whom the angels were ordered to prostrate, so we are a masterpiece. It is most wrong to claim superiority by saying "our ansestors were great" EMQUE, says" God left it to the mind and ingenuity of man to create new things. This is a heretical reflection on the powers of God and this is the worst thing a Muslim can say about God's powers. I quote from Qurani Tasawwuf (P 153) by Dr. Wali-ud-Din to prove this. "It is foolish to believe that God created man and that man creates his actions. God created man and his actions."

"EMQUE" also says with pride: "One has only to look around for innumerable examples of man's ingenuity". Bernard Shaw has drawn a terrible picture to show how man's ingenuity works. He says: "They are not beautiful, they are only decorated. They are not clean, they are only shaved and starched. They are not dignified they are only fashionably dressed. They are not educated; they are only college passmen.They are not religious; they are only pew renters. They are not moral; they are only conventional. They are not virtuous; they are only cowardly. They are not loyal; they are only servile; not dutiful, only sheepish; not courageous, only quarrelsome; not determined, only obstinate; not masterful, only domineering; not self-controlled, only abtuse; not self-respecting, only vain; not kind only sentimental; not social, only gregarious; not intelligent, only opinionated; not imaginative, only superstitious; not just, only vindictive; not disciplined, only cowed, and not truthful; liars every one of them to the very backbone of their soul." We should hang our head for shame rather than call ourselves masterprice.

The Pakistan Times
January 29, 1971

MUSLIM CONTRIBUTION TO MODERN MEDICINE

The number of Arabic inventions which the world now unsuspectingly enjoys, without being aware of their origin, is prodigious. For example, cotton paper was first made at Mecca in A.D. 706(Baas).

The art was soon afterwards introduced by the Arabs into Spain, where it was brought to the highest perfection (Sismondi). Gun powder was known to the Arabs a hundred years before Europeans mention it (Ibid). The compass was used by them nearly two centuries before the Italians and French used it. Could we, says Edward Berdoe, bring to light the literary treasures of the Escurial, we should know something of the learning of the industrious hosts of Arabians who have done so much for the learning of the Western World, and whose names and deeds have received from us no recognition. Their historicals, geographical, and scientific dictionaries and histories would alone entitle them to the gratitude of an age which would know how to appreciate them.

The history of Islamic sciences covers a period of five centuries. One century, from 622 to 750 was a period of military compaigns and conquests. Then from 750 to 900, it was a period of acquisition and consolidation. The period of original research in the field of science continued from 900 to 1100. This was the golden age of the medical sciences. The authority of the Greek schools was overthrown, and the principles of Hipocrates and Galen were in the ascendant. The era of the Renaissance dawned on the Muslim World. Anatomy and surgery awoke from their long slumber, and the Muslims entered upon a period of scientific investigation such as the world had never known before. Medicine formed an alliance with what are called its accessory sciences; Chemistry liberated from slavery to the alchemist, botany set free from the delusions of the doctrine of signatures, pharmacy elevated into a branch of medical science from the kitchen. By Islamic Medicine we mean that valuable mass of medical literature written in the Arabic language during

the heyday of Muslim civilisation, with independent line of thought and in keeping with the religious and national spirit of Islam.

It is not possible to estimate the worth of the contributions of Muslims to Modern Medicine without casting a passing glance on the conditions of Western Medicine during the contemporary period (622..1200 A.D.). It is difficult to discover what was the state of medical practice among the ancient Saxons. The state of medicine in England in Anglo-Saxon times is said by Strutt to have been very degraded. Medicine consisted chiefly of nostrums which had been handed down from one age to another and their administration was usually accompanied with whimsical rites and ceremonies, to which the success was often in a great measure attributed. The most ignorant, persons practised the profession, and particularly old women, who were supposed to be the most expert and were in high repute amongst the anglosaxons.

The Rev. Oswald Coekayne has given us, in his translation of the Saxon Leech Book, a very curious and interesting citation from Helias, Patriarch of Jerusalem, who wrote to King Alfred (871) in answer to his request to be furnished with some good recipes from the Holy Land. One recipe runs thus, "Petroleum is good to drink, simple for inward tenderness, and to smear on outwardly on a winter's day, since it hath very much heat; hence one shall drink it in winter; and it is good for any one if his speech faileth, then let him take it,and make the mark of Christ under his tongue, and swallow a little of it. Also if a man become out of his wits then let him take part of it and make Christ's mark on every limb, except the cross on the forehead". Religion, magic and medicine were oddly mixed up by the Anglo-Saxons. Here is an exorcism for fever, " A man shall write this upon the sacramental pattern, and wash it off into the drink with holy water and sing over it twelve prayer Psalms." The demon theory of disease was in force in Anglo-Saxon times. Here is an exorcism to prove it, " For a fiend sick man, when a devil possesses the man or controls him from within with disease, a drink from the Church bell is good." The Leech Book of the Anglo-Saxons has a salve against nocturnal

goblin visitors." A salve against temptation of the devil contains many herbs. Pepper is to be chewed for the toothache, and application of pepper, salt, and vinegar were recommended to be applied to sore eyes. The Leech Book says, "If the eyes were swollen, take a live crab, put his eyes out, and put him alive again into the water, and put the eyes on the neck of the man who hath need, he will soon be well.

The universities rejected surgery under the pretext--the church abhors the shedding of blood. At the Council of Tours A.D. 1163, the practice of surgery was denounced as uplift for the hands of priests and men of literature, the consequence being that the surgeon became little bettter than a sort of Professional servant to the physician. Robert of Gloucester has described an operation that speaks of the skill of Anglo-Normans. Speaking of the Duke of Austria who took King Richard I (1199) prisoner, Robert says, "He fell off from his horse and sorely bruised his foot, his physician declared that if it was not immediately smitten off, he would die; but none would undertake the performance of the operation; till the Duke took a sharp axe, and bid the chamberlain strike it off, and he smote thrice ere he could do it, putting the Duke to most horrid torture," (Cooper).

John of Salisbury, a learned man of the twelfth century, gives an account of the state of medicine in that period, which is very suggestive. He says about the medical men of the time, "They will describe to you minutely the origin, the beginning, the progress, and the cure of all diseases. In a word, when I here them harangue, I am charmed, and almost persuade myself that they can raise the dead. There is only one thing that makes me hesitate. Their theories are as directly opposite to one another as light and darkness. When I reflect on this, I am a litttle staggered. Two contradictory propositions cannot both be true. But what shall I say of the practical physicians? I must say nothing amiss of them. It pleaseth God, for the punishment of my sins, to suffer me to fall too frequently into their hands. They must be soothed, and not exasperated. That I may not be treated roughly in my next illness, I dare hardly allow myself to think in secret what others speak aloud.... They soon return from college,

full of flimsy theories, to practise what they have learned. Galen and Hippocrates are continually in their mouths. They speak aphorisms on every subject, and make their hearers stare at their long, unknown and high-sounding words. The good people believe that they can do anything, because they pretend to all things. They have only two maxims which they never violate: Never mind the poor, never refuse money from the rich".

In Edward the Third's reign (1327) the ladies of the house-hold were both nurses and doctors. Regular practitioners were few, and the mistress of the house and her maidens were compelled to do the best they could in their absence. Medicinal herbs were cultivated in every garden, and were either dried or made into decoctions and kept ready for use. Many of these fair practitioners were reputed to be very skilful in medical practice. Chaucer, in the "Nanne-Prestes Tale", has left a faithful picture of domestic medicine of the period in the character of Dame Pertelot. John of Gaddesden(1305)was an Oxford man and a court physician. He wrote a book Medical Rose which remained popular upto the 16th century. Some of his remedies are very curious. For loss of memory he prescribed the heart of a nightingale and he was a firm believer in the efficacy of the king's touch for scrofula. For smallpox he prescribed the following treatment, as soon as the eruption appeared: "Cause the whole body of your patient to be wrapped in scalet cloth, or in any other red cloth, and command every thing about the bed to be made red. This is an excellent cure." Again for epilepsy the method of cure was as follows "Because there are many children and other afflicted with the epilepsy, who cannot take medicine let the following experiment be tried which I have found to be effectual. Whether the patient was a demonaic, a lunatic, or an epileptic. When the patient and his parents have fasted three days, let them conduct him to a church. If he be of a proper age, and of his right senses, let him confess. Then let him hear Mass on Friday and also on Saturday. On Sunday let a good and religious priest read over the head of the patient in the church, the gospel which is read in September, in the time of vintage, after the feast of the Holy Cross. After let the priest write the same gospel devoutly, and let the patient wear it about his neck and he shall be cured. The gospel is "This kind goeth not out but

by prayer and fasting" - This is how epilepsy was treated in England in the 14th century. The medicine of the period embraced the demon theory of disease and the belief in the efficacy of amulets.

Brighter days dawned for Western Medicine during the Crusades which were of the highest importance to the development of Western civilisation. "By bringing the Crusaders into contact with the Saracens", says Aubrey " many new medicines were introduced into practice, physicians followed the armies to the East, and thus had opportunities of studying the healing art as practised in the midst of ancient civilisation. To a great extent the present advantage we enjoy are due to the influence of the crusades, which brought to Europe many arts and sciences we should not have otherwise learned". In one sense the Arabians were the inventors of Chemistry, and never was the science applied to the arts of life more beneficially than by the Saracens in Spain (Decline & Fall). The Arabian Physicians about the time of Abu Zohar(Avenzoor), in the eleventh century, began to abandon to druggists the business of compounding their prescriptions; the custom would then have spread to Spain, Sicly and South Italy, where the Saracen possession lay. This explains how so many Arabic terms became introduced into chemical nomenclature, such as 'alembic' (History of Inventions). Gibbon says, "The science of Chemistry owes its origin and improvement to the industry of the Saracens. They first invented and named the 'alembic' for the purpose of distillation, analysed the substances of the three kingdoms of nature, tried the distinction and affinities of alkalis (Al-kalis) and acids and converted the poisonous minerals into soft and salutary medicines." Roger Bacon's (1214) reputed invention of certain optical instrument was really due to his acquaintance with Arabic, as the Arabians were familiar with the camera, burning glass, and microscope, which have been attributed to him. Neither is it fact that he invented gun powder, as is usually supposed. (Ency. Brit.). Roger Bacon speaks of Abu Ali Senna (Avicenna) Ibn-i-Rushud (Avervoes) with respect. Raymond Lulli's (1235) acquaintance with the Arabians directed his mind, says Edward Berdoe, to the study of Chemistry. Pietro of Abano

(1250) was a devoted student of the works of Ibn-i-Rushud (Avervoes).

The Independent medical literature of the Arabs began in the ninth century, and gradually developed till it reached the zenith of glory in the eleventh. The mosques were then the universities and besides that of Baghdad, Basra, Cuta, Samarcand, Isfahan, Damascus, Bokhara, Ferozabad, and Khurdistan, not omitting the schools of the Fatimites in Alexandria, were centres of Eastern science and art, and the equally famous universities of Cordova, Sevilla, Tolado, Almeria, Murcia, Granada and Valencia, sustained in Europe the dignity of the Arabian learning. How great and famous some of these universities have been, may be learned from the fact that no less than six thousand professors and students were collected together at Baghdad at one time. It was in Spain that Muslim learning shone most brightly. In the early part of eighth century was founded the noble university of Cordova, the city which under Arabian rule was called the "Centre of Religion" "the Mother of Philosophers" "the Light of Andlusia". Sismondi says, "Medicine and philosophy had even a greater number of historians than the other sciences, and all these different works were embodied in the historical dictionary of sciences compiled by Mohammad Abu Abdullah, of Granada."

The classical period of Muslim medicine began with Mohammad Ibu Zikrya Razi(932). His famous work, on the smallpox and measles, was translated from the Original Arabic into Syriae, and from that language into Greek. This is the first extant medical treatise in which the smallpox is certainly mentioned. This famous book has been published in various languages about thirty five times; a greater number of editions, says Dr. Green Hill than almost any other ancient medical treatises has passed through. It is a remarkable and a very interesting fact that Razi explained the nature of the smallpox and measles by the theory of fermentation. More than two hundred of his words have been preserved, the largest of his work being "Al-Hawi" or the comprehensive book commonly called Continents. In the Latin this fills two folio volumes. Razi taught the external use of arsenic mercurial ointment and

sulphate of copper, and the internal use of brandy, nitre, borax, coral, and gems. Another physician who lived in the latter part of the tenth century was Ali Bin Abbas. He worte a medical book, entitled the 'Royal Book'. Up to the time of Ibn-i-Senna, this was the standard authority on medicine amongst the Arabs, and was several times trnaslated into Latin . He introduced the excellent materia medica of the Arabs into Europe. He wrote also on Ophthalmology and obstetrics.

Abu Rayan-ul-Bauruni (941) travelled forty years studying mineralogy, and his treatise on precious stones, says Sismondi, is a rich collection of facts. Ibn-i-Baithar (1197) travelled over all the mountains and plains of Europe in search of plants, and rendered most important service to botany. He wandered over the sands of Africa and the remotest countries of Asia, examining and collecting animals, fossils, and vegetables, and published his observations in three volumes, which contained more science than any naturalist had previously accorded...(Decline and Fall). He passed some years at the court of Slah-ud-Din and wrote on the virtues of plants and of poisons, metals and animals. Ibn-i-Senna (980) was called "The Prince of Physicians" and was the greatest philosopher-physician produced by the Arabs in the East. He composed his great work, "The Canon of Medicine", by which his name was made famous both in Asia and Europe for several centuries. In the midst of the troubles of an adventurous life, he wrote a hundred gigantic books, the greatest of which was Al-Shifa. Abdul Kasim Zohravi (1106) was another skilful Arab physcian and surgeon, who wrote a work on surgery, entitled Al-Tasrif, which contains much ingenious matter on the appliances of practical surgery. His work treats of the applicatoin of the actual cautery, so much employed by the Arabs, of ligation of arteries in continuity of the danger of amputating above the knee or elbow, of stitching the bowel with threads scrapped from the intestinal coat, operations for hare-lip and cataract, and fistula by cutting, ligature and cautery. He advised the use of silver catheters as now employed, in place of copper ones used previously. He recommended anatomy as a valuable aid to surgery. Abdul Kasim was a bold operator in surgery.

Abu Zohar was one of the most famous of Arabian Physicians. He was born near Sevilla in the latter part of the twelfth century. He asserted for medicine a place among the advancing sciences of observation. He made it a constant practice to analyse the medicines he used, so that he might acquaint himself with their exact composition. Ibn-i-Rushd (1178) was the greatest Arabian inquirer. He has been called "the Mohammedan Spinoza" He taught that the smallpox never attacks the same person more than once. He wrote commentaries on Aristotle so famous as to have gained him the name of "the Commentator." He expounded the (Republic of Plato). He was a most voluminous writer, and was considered by his contemporaries and by Europeans as a prodigy of science....(Berington). Averroism prevailed in Europe till the 14th century.

Uroscopy, or the art of judging disease by inspection of the urine, was a great feature of Arabian medical practice. There were female doctors, because men were not permitted by the customs of the times to examine women. These female obstetricians performed the greatest operations, such as embryotomy and lithotomy (Baas). Dentistry was practised, but it was considered by the Arabs a very inferior branch of the profession.

This article but feebly expresses what modern medicine owes to the Muslims. When the European mind was held in bondage to absurd and groundless fancies, the Muslims started to investigate, to test and explore instead of accepting for granted doctrine elaborated in the people's brains. Muslim physicians always insisted upon the need for rejecting rash generalisation. They believed in analysing their experience, employing hypothesis, not by guess work, but by the scientific imagination which calls to its assistance experimental comparison, verification, and proof. Their philosophy of induction was reared upon a foundation of exclusion and elimination. They always insisted that experience and observation are the only remedies against prejudice and error. Muslim physicians delivered medicine from the thraldom of superstition, and gave it an independent existence. When we

reflect on the medicine of other nations up to the 14th century, and remember how full of absurdities, of magic, amulet lore, and other things calculated to impose on the credulity of the people, were their attempts at healing, we shall be inclined to say that the contribution of the Muslims to modern medicine was most wonderful. The most important factor which was working out the advancement of medical learning among the Muslims was Islam. Freedom says. "There is marvellous history, that of Mohammad and his creed, which excels in interest that of any other man of the Oriental nations. No where in the history of the world can we directly trace such mighty effects to the personal agency of a single mortal."

The Pakistan Times
October 4, 1963

LONELY HEARTS

A few "lonely hearts" have invaded your columns with an appeal to society to come to their aid in their predicament. I think all of them are psychological cases. Loneliness is an unsocial, rather anti-social, attitude towards life. Society cannot mar its own future by encouraging such conduct. Fondness for loneliness is a disease and it should be treated as such. It is a preliminary symptom of insanity, though not yet recognised as such.

An expert observed three thousand cases of insanity. He was asked to state the causes of insanity. He said: "A desire to be important". Certain people have an abnormal desire for becoming, 'important.' When their desire cannot be gratified , they drift into the world of imagination, where they are the monarchs of all they survey. Similar is the case of lonely hearts. They find the world of realities too tough and too hostile to face. They get the feeling that their merit is not recognised and the world cruelly refuses them the place they deserve. They find refuge in loneliness with a protest that is rarely audible.

Lonely hearts are almost always self-satisfied and vain. They are an odd mixture of superiority complex and inferiority complex. Socially, they suffer from inferiority complex because they have not the guts to face society as it is. Individually, they are victims of superiority complex, as they persuade themselves that they are misunderstood gifted minds. With a defeatist frame of mind, they retire into loneliness. Complacently, they call this attitude individuality.

Individuality and loneliness are poles asunder. Individuality is a transfusing and transforming power. It demands from us a certain amount of self-training and self-culture. True individuality consists not in merely differing from others. It may quite as often, probably far more often, consist in

agreeing with them. Loneliness is anti-social. It rarely inspires men with a sense of duty towards others. As a result, they are in perpetual conflict with society, often secretly.

One of the "Lonely hearts" says that only power advances society. This is not true. I have seen very powerful people feeling so miserable and lonely that I pity them to this day, though I saw them decades ago. Power attracts physically, humility, spiritually. Power cows; humility wins. Another 'Lonely heart' has advised that lonely hearts should read Iqbal to remedy their loneliness. This is like giving carbon dioxide to a person who is in desperate need of oxygen. Iqbal's poetry tends to encourage the impatient flights of youth and sends them far, far away from the world of realities. As an idealist, he has shattered the nerves and burnt the brains of young men. Iqbal's poetry should be forbidden literature for young men, just as Aurangzeb forbade the reading of Hafiz by every Tom, Dick and Harry. People can benefit by Iqbal's poetry when their views are softened and chastened by the hard realities of life.

Life is full of tears and smiles, the tears predominating. Extend your willing hand to wipe off others' tears: their smile will reflect on your face. Try to smile all alone, you will finally find yourself weeping all alone. Sympathy and antipathy advance society and make. the struggle of life worth enjoying. Hate vigorously, intensely and persistently without fear of punishment. Love profusely and sincerely without the expectation of a reward. Often you will find your best friends among those whom you hate most. Men can disagree in their heads and agree in their hearts. Friendship is the medicine of life and its cost is self-sacrifice. Self-sacrifice means forgetting the self to such an extent that the other side may be forced not to forget it. Social life is real life; loneliness is social death.

The Pakistan Times
May 11, 1958

LONELY HEARTS

Qazi G.M. says: "Loneliness is the natural product of a thousand and one ills that beset our society." This queer logic about evil reminds me of Tennyson's "Lotus-Eaters,"who sang:

Let us alone, what pleasures can we have
To war with evil? Is there any peace
In ever climbing up the climbing wave?

Of course, evil pervades our society like the air we breathe. But a budding nation cannot afford to contaminate itself by the 'lotus-eaters', cult. The moment you surrender yourself to evil, life becomes ignoble and weak; you place yourself at the mercy of your feelings, going wherever they may take you. When the desire for loneliness to which vile imagination gives rise becomes a mental habit, a dark prospect opens to the unhappy victim. Those who shirk reponsibility when evil is raging, are society's deserters. They should be court-martialed like a military deserter.

There is general agreement on the point that among man's moral instincts none is more natural, more universal, more indestructible, than hatred for evil. Environments can, of course, distort corrupt and prevent this instinct. The real test of a man, however, is not what he knows about evil, but what he does against it. Having fine sentiments is a poor substitute for being a man. If a man is merely to be a bundle of sensations, he had better not exist at all. A sailor in the ship of life does not confine himself to his cabin at the sight of a storm. He is stimulated to activity and increased vigilance by the thought that a storm may overwhelm him. Friction with evil produces a spark that turns into a flame to attract people, just as the candle flame attracts moths. As a result, loneliness disappears.

Those who repeatedly give lectures against evil require constant watchfulness to keep down their estimate of themselves. Constantly telling a child not to lie is giving life and

intensity to its urge to lie. Similar is the case with all evils. People fret and fume and agitate within themselves at the evils around them, forgetting the fact that the essence of life is its conscious aim. Acts speak more for the man than his words. It matters little how persistently a man may condemn evil, if his daily conduct continually gives the lie to his words and pretensions. Fight against evil is a divinely-assigned duty. When a man comes to this great conviction, he cannot be prevented by trifles from the necessary action. Action always transmutes our weakness into strength. A true public and social spirit is always more valuable than great talent and eloquence.

Act with the firm belief that if you do not fight for good nobody else will. True sympathy with good is active not passive, it leads, does not follow; it attracts and inspires, does not confound and dishearten. You may not be able to do noble deeds, but you can always do the most commonplace acts nobly. Remember, the fight against evil is very tough so never expect quick returns. Great works are performed not by strength but by perseverance. You will receive kicks and kisses simultaneously. The kisses should not dazzle and intoxicate you; the kicks should not dishearten you. Either learn to kiss the foot that kicks you(provided you can thus win the heart), or kick in return so hard that the person may think twice before he again dares to kick you, or the like of you. This attitude towards evil will win abounding friendship for you.

The Pakistan Times
May 19, 1958

LONELY HEARTS

The problem of loneliness has engaged my attention for long. My entry into this discussion was neither thoughtless nor emotional. I am an old man, and my views are backed by practical experience of life. What pains me most is the fact that many gifted individuals in our country are wasting the creative period of their lives in doing nothing. On the other hand, less talented and less intelligent people, and even some nitwits, dominate the affairs of the country. Those who have eyes to see, ears to hear, and brains to think, will endorse my opinion that introspective morbidity is daily on the icrease in our young men.

Those who take a narrow and limited view of loneliness and say that it is a few individuals' problem, are mistaken. It is a social question; it is a national problem. Medical authorities agree that sympathy with a hysteric or melancholic patient often aggravates the disease. The habit of loneliness is of hysteric origin, and is akin to melancholia. Those who sympathise with lonely hearts do a singular disservice to them and to society. Fortunately, the disease of loneliness, which of late has become infectious, is curable even in its chronic form, provided the patient can stand the first dose of corrosive medicine---------- self-analysis.

Below I give a questionnaire that should help people to diagnose the disease. Read every question carefully and honestly, write "yes" or "no" in reply to each question. Give yourself four marks for each "yes". Sum up the total. You will get the percentage of the habit of loneliness in you:

1. Do you avoid attending public gatherings?

2. Do you often decline invitations to social gatherings for no sound reasons?

3. Do you return from social gatherings, which you have to attend unavoidably, with a feeling that you were not given due respect?

4. Do you deliberately take a back seat at a meeting, in the hope that poeple will ask you to move to the front row?

5. After hearing a speech, do you come back home with a drooping head thinking that you could also say this and that?

6. Do you feel uncomfortable in a social gathering?

7. Do you sit among strangers and acquaintances lost in your own thoughts and waiting to be addressed?

8. Do you feel humble and helpless amidst a noisy and jostling crowd?

9. Do you raise your neck or try to rise on your feet to look conspicuous in a crowd?

10. Are you bewildered at the sight of a crowd, when the train is about to steam in?

11. Do you blush and does your voice become hoarse, when suddenly a question put to you in a social gathering?

12. Do you return home to think and think of arguments that you failed to give on the spot to win your point during a discussion?

13. When you are going to interview a new man, do you think for hours what you would do or say, but forget on the spot what you planned?

14. Do you hesitate to leave a small gathering of acquaintances lest they should talk ill of you behind your back?

15. When two persons are whispering nearby, does it occur to you that they might be talking against you?

16. Do you sometimes think over a social problem and then go on thinking over it till you forget from where you started?

17. Do you feel uplifted and elevated when praised, whether the praise is genuine or not?

18. Do you feel depressed at adverse criticism?

19. Do you sometimes feel like weeping over your fate?

20. Do you claim to have read a book that in fact you have not read?

21. Do you claim friendship with big people whom you only know by sight?

22. Do you enjoy seeing your printed name and repeatedly reading your printed article?

23. Have you formed an opinion about your ability that you want to be appreciated by the public?

24. Do you fear intellectually superior people and hate intellectually inferior people?

25. Do you often pen down your ideas but throw away the papers without completing them?

In my next letter, I shall make some concrete suggestions about the cure of the disease of like Mr. G.A. who have made a superficial study of this loneliness. I hope correspondents like Mr. G.A.K. who have made a superficial study of this social problem will wait.

The Pakistan Times
May 25, 1958

LONELY HEARTS

Here are some suggestions that can help people to avoid the habit of loneliness. These suggestions are not dry precepts meant for academic discussions; they are rules of life.

(1) First of all, understand the nature of the unexplored world of imagination. It is so boundless and limitless that mathematical figures fail to measure its length and breadth. When a man habitually enters it, he is lost for ever to the real world. The entrant himself does not know where he was an hour ago or where he will be an hour hence. In this mysterious world, the mind begins to see, but the eyes seldom see and the hands and feet rarely work. The sensations which man receives about the real world are not necessarily followed by perceptions, because feelings are allowed to degenerate into sentimentality and they become the basis of the most fatal element of character ------ inaction. The most pernicious tendency of isolation from the world of realities is that man is animated by a spirit of moral scepticism, refusing to believe that there can be any good, any where. Those who move into the world of imagination disregard every qualification of this world and imagine that they shall find mankind ready to pay homage to their knowledge and to crowd about them for instruction. When you begin to drift into the abstract world of imagination, stiffen your neck, widen your eyes, control your nerves, press your teeth together, drag yourself whole-heartedly to this world, and concentrate on the realities of life. The Yogis call this exercise the controlling of *chit*.

(2) Consider loneliness an unpardonable social crime. Our forefathers did not leave the world in the condition in which they inherited it; they improved upon it . Every generation make its contributions to the progress of the world. All the comforts and amenities that we find around us are the result of the joint and collective efforts of generations. A new born infant begins to take advantage of all these blessings from birth. He goes on taking every

thing without giving anything. Society ungrudgingly gives him everything in the hope that when he grows up, he will repay his debt. By the time he is grown up, he is under a heavy social debt. If he retires into loneliness when he is fit to clear off his debt, he commits a crime.

(3) Judge yourself by what you do, not by your sentiments. It is worthwhile to be doing something, even if there is not much you can do. You can always be doing something for somebody else, if there is nothing which you can do for yourself. Never wait for opportunities; they will not come; you will have to create them. The world is like water; it has no shape of its own; you are a vessel; you will have to give it a shape according to your own requirements. If you leave it unpreserved, it will evaporate; if you harness its energy, it will illumine your future, just as hydro-power illumines the dark night; if you leave it uncontrolled, its flood will rise and sweep you away.

(4) Beware of the man who only delivers lectures against evil, authenticating them by Iqbal's verses. If lectures could improve the world, it would have become a heaven long ago. Iqbal's poetry is not meant for neurotic and psychopathic fixations that seek support and satisfaction in rhythm and rhyme. It is not an escape from life; it is the boldest entry into life by way of the boldest illusions. Neurotic fixations always prevent such entry. Those who do not know how to become a man go on lecturing for years on Iqbal's conception of a superman.

(5) Mr. Churchill was to deliver a speech at the age of nineteen. Lord Salisbury went with him. Lord Salisbury said, "Are you feeling nervous, my boy?" Mr. Churchill could not deny it. Lord Salisbury said, "Do as I do; when I appear before a gathering I say to myself: what lot of silly fools, and then begin." Always enter life with this assumption. If you are a bigger fool, the world will punish you and correct you; you will gain. If, however, you are really wise, the world will extol your virtues. But never form an opinion about your ability. This is a matter that

concerns others, not you. The easiest person in the world to deceive about your ability is yourself. You can make yourself believe almost anything about your ability.

(6) Fear of God is the beginning of virtue; fear of man impairs the dignity of God and paves the way for self-destruction. Do something good daily that you are afraid of doing. But expect no reward. Do not set high hopes on the world. You will be disillusioned; you might become pessimist. Act and be above praise or blame.

The Pakistan Times
June 1, 1958

WHAT IS DEATH?

What is death? Professor Haldane has not answered this question in his thought provoking article "A Scientist looks into his own grave". (The Pakistan Times Magazine Section, January 17). He is dead as you put it. But where is he now, if he is anywhere? If he is really dead then why all this toil by man? Why shouldn't we join in chorus with Tennyson and sing:

Death is the end of life; ah, why
Should life all labour be?

But Shelly wrote on the death of Keats."He lives, he wakes---tis Death is dead, not he". If we do not die, where do we go to stay? If we really begin to live after what we call death then why do we weep? Why are we often reminded of Byron?

That death nor heeds not hears distress.
Will this unteach us to complain?
Or make one mourner weep the less?

In his excellent essay." On the Fear of Death." WilliamHazlitt tried to dispel the fear of death. But the fear is still there. Shakespeare put in Hamlet's mouth, "To be or, not to be -- that is the question", and depicted man's wavering attitude towards life and death. Iqbal wrote *Maut ik chubtha hua kanta dil-i-insan mein hai.* Sometimes at dawn or at dusk I go to graveyards, and sing as loudly as I can, Iqbal's poem *Khuftagn-i-khak se istafsar*. There is no response, all is as silent as death. Once a year I go to Iqbal's tomb to offer fateha, I put the same questions to him which he had put to the dead in his poems. Iqbal gives no reply. Four times a year I go to the graves of my parents. I cry there like a child whose mother has gone somewhere leaving him in the dark. My parents do not answer my call though they were ever ready to respond to my call when they were physically with me.

Astronomers tell us that the majority of stars are so large that hundreds of thousands of earths could be packed inside each and leave room to spare. More startling than this is the fact

that the universe is indifferent to life like our own,and ambition, emotion and achievement are foreign to its plan. Why then all this clinging to life? Why has this insignificant planet been selected for all this *soz-o-saz-i-dard-o-dagh*, *justuju-o-arzoo?* Why, when I ask the ulema all about paradise and hell, they tell me very charming and terrifying stories? When I say, "Do you speak from personal experience? Has any one of you retuned from those places?" They frown at me. I remember having read somewhere that a philosopher, whose name I have forgotten, plunged into the sea and killed himself to understand the mystery of death. We do not know whether he understood the mystery or not; we have had no communication from him.

Recently, two of my brothers died. Sometimes I sit with their children or take them with me for a stroll in the hope that they, being nearer heaven, will be able to explain to me the mystery of death. But they baffle me by putting to me questions like these."Where has our father gone? Will he ever meet us? Does he hear our voices?" I put these questions to your readers.

The Pakistan Times
February 4,1965.

LIFE AND DEATH

Mr. M. S. H's letter (February 28) on " Life and death" makes painful reading. He appears to be one of the Darwinians who believe that the universe is a chance product of matter having no intelligent purpose or goal before it. This approach to life and death cannot prove a sanctuary for us; it will only push us into a whirpool.

If Mr. S. H's views are accepted, vice and virtue cease to have any meaning for us, and high moral standards lose all significance. The question then arises what is the value of working for our schemes when they might be reduced to naught in the twinkling of an eye, or when we may swiftly be taken away from them?

If the life process is not intelligently and purposively controlled and the universe is fundamentally irrational, what meaning is there in talking of reason, of social justice, of reform or revolution? When the whole process of evolution is blind and devoid of intelligent purpose, how can we set ourselves against the current of life and create justice, reasons or well being amidst the flow of a blind evolutionary process?

In my letter," what is death? I had raised some imortant points. Religion teaches us that the state after death is not altogether a new state, it is in fact a complete representation, a full and clear image of our spiritual state in the present life, heaven and hell are the images of the actions which we perform here in this world. According to the Holy Quaran, heaven and hell are the image and representation of a man's own spiritual life in the world.

Our educationists teach the youngesters: "I cannot conceive of a God who rewards and punishes his creatures, or has a will of the type of which we are conscious in ourselves,. An individual who should survive his physical death is also beyond my comprehension, nor do I wish it otherwise, such notions are for the fears or absurd egoism of feeble souls. (Intermediate

Book 11:P.132: Prepared under the aegis of the National Education Cmmission.)"

The Holy Quran describes three states of man's life: the first world is the present one which is called the world of earning; the second world is called 'barzakh' or the intermediate state, where every soul receives temporarily a new body to be in a position to taste of the reward or punishment of its deeds; the third world is the world of resurrection. In this world every soul good or bad virtuous or wicked , shall be given a visible body. In order to believe in life after death, God describes three stages of certainty: *Ilm-ul-yaqeen* (certainty by inference), *ain-ul-yaqeen* (certainty by sight) and *huq-ul-yaqeen* (certainty by realisation).

The questions that arise from this discussion are these: what are we doing to inculcate the spirit of certainty in our youth to save them from atheism? Why are we muddling the heads of our youth by teaching them diametrically opposite views about life and death? Is it possible to indentify religion with science? Who will do it, the scientists or the ulema?

The Pakistan Times
March 6, 1965

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THE RIGHT TO DIE

Your correspondents Mr Z.I. Mr.M.A. Mr O.A. are in a mood to die and kill others, because they find the thorns of life very prickly, let me hasten to announce that we elderly people are yet alive to check their suicidal and homicidal mania. It is easy to die, hard to live. Life demands more imagination, and more heroism, than death. Living is an art. It never comes till one creates it.

The ideas of your corrrespondents evoke an awful voice from God's heaven, asking --- "What are you saying"? One whose ears have been charmed by the siren voice of the Infinite is foreverr listening to catch and interpret deeper and diviner melodies in the music of life. Man finds life an uninspiring drudgery because he is increasingly becoming ignorant of the need for a moral and emotional force that makes the struggle of life endurable.

Man is harassed by circumstances which rob the soul of its peace, and the body of its rest, because he does not understand that the will to live is a combined psychological and biological drive. All around us, the life-force rages, the passions scream, ignorance thickens, the world groans and the ego is delirious because man does not remind man of man's mission on the earth, but sentimentally goes on parroting-" What has man made of man!" No reservoir of maxims or fund of sentiment is worth anything unless every opportunity is taken to put these principles into concrete action. Every time a fine glow of feeling is allowed to evaporate without bearing practical fruit, it is worse than a chance lost. We should not demand the right to die, but demand the right to live ----- and die demanding it.

No one need die artificially because of sorrow and pain. Had all our lives been unclouded days of play, living would have become a dull affair. Without the long list of human cares, losses and woes, we should never have known the real meaning of life. Pain is a reminder of man's nothingness before death, disease and old age. The pain of others excites our finer sensibilities about human relationship. No one should dull or annul it by

artificial methods, otherwise man would become more barbaric and brutish. Pain, sorrow and grief are part of our limitations.

If we cannot do the noblest thing---abolition of war--- we can do little things nobly, and make life worth living. Nothing can sooner bring famine to the inner life, nothing can sooner destroy its capacity for beautiful living than the belief that we can do nothing to correct the wrongs around us. When the element of religion is fused into us, we begin to believe that we live for God and His schemes. Then our most trivial engagements prove a fulfilment of His purpose. Work begins to magnify life, and becomes worship. The person of the worker becomes so great that his own personality goes into other personalities. Then he does not think of suicide or homicide, but of giving life, to others. Life becomes real; life becomes earnest: death becomes the will of God, not the whim of man.

The Pakistan Times
May 25, 1969

STATE OF GRAVEYARDS

Twice a year I go to Lahore to offer *fateha* at the graves of my parents who died at Lahore after Partition and lie buried in the south-eastern corner of the Bibi Sahib graveyard. Each time I notice that new, most probably unauthorised, huts are being constructed, and the population expanding towards the graveyard. The graves are purposely levelled, dogs are seen carrying human bones, dung-cakes are dried on the graves, and the graveyard has become an open public latrine. I know what finally happens to the graveyards and the remains of the dead. But it is human nature not to let these things happen so long as one has interest in the graveyard and memories of and associations with the dead are yet fresh.

Either we must begin burning our dead or learn to keep the graveyards in proper order. The sight of the present graveyards makes the living half-dead. If the Corporation of Lahore or the municipalities of other places do not know how to look after the graveyards they should prevail upon the Central Government to import an expert from outside for this purpose. I request a Minister to pay a visit to the graveyards of other countries of course at State expense, and then teach us something. At any rate, the present condition of the graveyards is deplorable and all concerned should do something to prove that they are alive, not dead like the dead.

The Pakistan Times
November 23, 1956

GRAVEYARD MUSINGS

I am very happy to know that Lahore is going to have three more graveyards. This is a sign of progress. I hope backward towns will follow the example of Lahore and multiply their graveyards. This is the need of the hour in every town because everywhere graveyards are becoming increasingly congested. The ulema tell us that on the day of Resurrection, 75 persons will rise from one grave, but I feel that in towns like Karachi and Lahore, 175 persons will get out of one grave.

Twice a week, if not more, I go to graveyards. When I go to another town I invariably ask my host to lead me to the graveyard there. I have seen huge serpents creeping into graves, rats digging up the ground, scorpions ready to bite and dogs carrying away human skulls and other bones. In spite of all this, I cannot approve of the suggestion made in your magazine recently by Dr. M.S. about improving our graveyards, because this will transform graveyards into picnic resorts.

I want the graveyards to remain dilapidated. It is only thus that we can remind man of his littleness and make him good for a short while. All of us become temporarily good at the sight of a decaying grave. But this does not mean that I am not for introducing reforms in the graveyards where all is silent and nobody can ask the how and why of anything.

We believe in the segregation of sexes. We have separate booking-office windows, waiting-rooms and seats in buses. But we allow the free mixing of the sexes in the graveyards. This is very bad. We cannot distinguish the grave of a male from that of a female. In every graveyard, we should have a separate corner where we should put up a notice-board saying,"Reserved for ladies."

Another thing that always strikes me as incongruous in a graveyard is the presence of a beautifully constructed tomb amidst thousands of mounds overgrown with weeds and wild grass. The painted and carved tombs appear to me to be jeering at the poor people buried around and saying "Look, what a

beautiful tomb I have built for myself with the help of money". The middle class in our country is fast disappearing and that will make the classification of graveyards easier. We must have two kinds of graveyards, one for the rich and one for the poor. The rich should be allowed to get their seat sreserved in advance.

Another point that always occurs to me when I visit a graveyard is the question of shrouds. Men require 14 yards of new cloth, women 16 yards. Intuition often helps me to locate the grave of a person who died with the grievance against society that he could not buy 14 yards of cloth while he was alive. When I count such graves, I am baffled bacause the total number defies my power of reckoning . It is for our statisticians to tell us the total length of cloth we bury in the ground. My point is: Why do we waste so much cloth every day? The ulema say: Islam believes in respect for the individual. I say: Is this respect reserved for the dead only and not for those who are alive? Do you think that all the ill-clad and semi-naked daughters and sons of the country are leading a rspectable life? Can't we use the millions of yard cloth that we bury everyday for those who are alive?

The Pakistan Times
May 24, 1968

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GRAVEYARD MUSINGS

Hats off to Mrs. S.M. who has endorsed my views on shrouds, graves, etc. I have nothing but pity for GDA and Mr. M.A.K. who appear to have made a superficial study of my ideas, and become sentimental about the matter . They have tried to take shelter behind irrelevant poetry. Let me, with your indulgence, quote some verses which are more appropriate to the discussion:

Kaee baar ham ney yeh dekha keh jin ka
Muzayyan badan tha, muattar kafan tha
Jo qabar kahen un ki ukhari to dekha
Na taar-i-kafan tha na azw-i-badan tha
Nazeer aagey hum ko hawis thi kafan kee
Jo socha to nahaq ka diwana pan tha.

On the authority of Imam Malik, a very imporant historical fact has been passed on to us. When Hazrat Abu Bakr Siddiq was on his death bed, he called Hazrat Aeysha and asked: "How many pieces did you use in making the shroud of the Prophet of Islam?" " Three pieces", replied Hazrat Aeysha. Hazrat Abu Bakr said: "Remove one piece from the clothes on my body, add two to it and transform them into a shroud." Hazrat Aeysha wished to know the reason for this advice. Hazrat Abu Bakr said: "The need of the living for new cloth is greater than that of the dead."

Burial methods are governed by geographical factors. If the sea was near, a stone was tied to the body and it was sunk. If the forests were in abundance, and fuel easily available, the body was burnt. If the place was sandy and could be easily dug, the bodies were buried in graves. Religion has lent sanctity to all these customs. I invite my critics to make a thorough study of the Islamic way of burial and then pay visits to graveyards. They will find everything un-Islamic.

In our country, rich people think it better to perpetuate their memory by constructing grand tombs on their graves rather than living for ever by establishing colleges, schools,

hospitals and orphanages. Pucca graves are forbidden in Islam, but pucca graves in Pakistan are on the increase. Islam does not allow a mound higher than nine inches above a grave. After specified periods, ploughing of graveyards is enjoined upon. While criticising my views my critics should not think how the living feel about these things, but realise how the dead feel about them.

The Pakistan Times
June 15, 1968

SLEEP

Mr. Ralph Joseph has raised very important points about sleep. Why do we sleep? What would happen to us if we did not sleep? These are all interesting questions. Mr. Joseph's views are almost the same as that of a doctor of Columbia University, Professor H.L. Holingworth. He believed that in ancient times man retired to his cave by sunset for fear of wild animals. He could do nothing in the dark so he adopted the habit of sleeping which could be given up gradually and in this way the period of his conscious life in the world doubled. In *Sharah Asbas*, Abu Ali Senna has quoted many examples of men who slept for two or three hours daily, but maintained robust health and lived long. Modern history has also a record of similar examples. The cult of Muslim mystics in *qillat-i-tuam*, *qillat-i-manam*, *quilat-i-kalam* (less eating, less sleeping and less talking). I have seen some mystics whom night vigils did no harm whatever. These observations lend support to the contention that sleeping is an acquired habit which could be modified and, according to Mr. Joseph, even dispensed with.

But to believe that sleeping could be dispensed with is going too far, because there is the other side of the case, equally forceful. No one can keep quite awake continuously for more than 84 hours, this being the maximum period so far observed. Six persons once offered themselves to a German doctor to see what happened if they did not sleep. Four failed to stand the test and the remaining were finally overtaken by coma resulting in their death. In certain countries the police keeps the criminals awake to elicit confessions and invariably succeed. A new-born baby sleeps for all the 24 hours during the first ten days. These facts prove that sleeping is, more or less, an instinct or the habit that has matured into a sort of instinct by evolution.

Whether habit or instinct, sleep is a most useful thing. Ease, I mean body-earned and heart-earned ease, represents a beneficial economy and sleep is a perfect kind of rest. It ranks among the highest of pleasures; it is "chief nourisher in life's feast". It is only sleep that brings to an end the conflicts of life. That is why the Holy Quran considers sleep a heavenly blessing

and one of life's greatest boons. Continuous wakefulness is a divine attribute *(La takhozohoo senatum wa la naum)* according to the Muslims. Sleep that upbuilds and refreshes and keeps our youthful mornings should not be dispensed with, even if that were possible. The arguments that are used against sleeping can be used with greater force against clothing the body, building houses, cooking food. Why not begin first with these things which are easier to dispense with?. Why not discard all progress that is the result of evolution and return to pre-historic life?

As regards the amount of sleep that is necessary, it varies according to age, sex, climate, social conditions, nature of occupation, physical condition and individual temperament. Seven or eight hours sleep, as recommended by modern hygiene, cannot be a universal truth. The Western doctors count the blessings of sleep in hours. We, hakims, attach importance to the quality of sleep. Doctors have invented drugs to cause sleep or, to be more correct, unconsciousness; we consider it a sin to cause sleep or stupor by artificial means, unless absolutely necessary to relieve pain. Natural sleep should make us as serenely peaceful as eternal death. So long as sleep is natural the time factor is insignificant. We may sleep for three hours or six hours but we must have natural sleep. Sleep is not the result of exhaustion, it is a means to save ourselves from future exhaustion. To get natural sleep we must first learn to peep into the stomach to find that it is not overloaded or filled with wrong kind of food. The richer the food, the poorer it is for the brain-worker . We must go to bed to sleep not to think. We should never carry our worries and fears with us to bed. Natural sleep should come within 10 to 15 minutes of going to bed. One should never go to bed with the anticipatory dread that sleep will not come. The art of sleeping is self-taught. Our sleep should be perfect like that of a child. It is a necessary condition of life.

The Pakistan Times
October 16, 1956

SLEEP

It was a pleasure to read Mr. Ralph Joseph his ideas on sleep. They appear to be original, but in fact are akin to the theories of Unani medicine. I am glad to note that Mr. Joseph has elaborated and clarified the points that inevitably led one to the conclusion that he considered sleep an unnecessary habit. As regards the amount of sleep that one needs, our views are mostly identical. But there is a slight differenc in details, and that is very important. I disagree with Mr. Joseph's proposition that "brain workers are haters of sleep or the necessity of sleep. "My experience tells me that they are sleep hungry. They want sleep; they need sleep; they desire to get sleep; but unfortunately all their lives they learn how not to sleep properly. The reason for this is not far to seek. They never go to bed all alone. They take with them disturbing conflicts. In their dissatisfied minds there is a conflict between what they have and what they want. There is a struggle within them between the ability to accomplish and the weaknesses which defeat. They have a conscious or unconscious conviction that there are forces that can do damage. This is called fear. It destroys repose. The chronic form of fear is called worry. It is a most devastating mental conflict. To say that "brain-workers are haters of sleep" as Mr. Joseph puts it, is like saying that a sufferer from a chronic disease hates health. For the brain-worker, sleep is a welcome routine; for the nerve worker it is an anxiety; and for the brain worker it is a problem. But this is certainly not a problem for the doctor to handle. It is the concern of the psychologist, the dietist, the teacher, and above all, the brain worker himself.

We hakims consider natural sleep as a sort of beloved. It comes only to those who adore it sincerely, worship it with undivided attention. The most important factor about sleep which must be stressed is that sleep must be natural. There are some signs of a natural sleep which precede and follow it. It must come within 10 or 15 minutes of going to bed. The person and the bed, when joined together, attract sleep as a magnet attracts a needle. In the morning a person who enjoys sound sleep wakes up feeling himself. There is no need to awaken him. He feels light as if a heavy burden has been removed from his

body. He is not irritable and certainly not in a fighting mood. He does not like to roll in bed just for some time more. He is ready to commence his day's work cheerfully. If people get this kind of sleep, all will be good and well. The other day I received form a gentleman a Persian couplet on sleep which is worth reproducing. It may be translated thus:

> Five hours' sleep is a necessity,
> Six hours' sleep is a habit,
> Seven hours' sleep is indolence.
> Those who exceed this limit are ignorant.

The Pakistan Times
November 1, 1956

SLEEP AND MUSIC

All the letters so far published about sleep lead only to one conclusion, that is, natural sleep is a necessity and its amount varies according to individual needs. In the course of this discussion certain points about another important subject, I mean music, have sprung up. They call for special attention. Mr. Ralph Joseph says music soothes the nerves. Mr. Misquita says that music may have a disturbing effect on emotional and sentimental types and keep them pleasurably keyed-up and excited. Mr. Joseph is right; Mr. Misquita, deplorably worng.

It seems Mr. Misquita does not understand what music means. He amalgamates music with poetry. Music and poetry are two different arts. Poetry has sought the aid of music to charm the listeners and to look more beautiful and more meaningful. But music has retained its charm independently. What was too silly to be said could be sung, said Voltaire or some body else. Mr. Misquita identifies music with words and their meanings or with cheap film-songs that are mostly composed to attract the masses and shatter their nerves. This is a very erroneous view. It would reduce music to "the brandy of the damned" as Bernard Shaw called it. Music is the sublimest of arts. It has got nothing to do with words and their significanc. The cawing of the crow is repulsive, the cooing of the cuckoo and the warbling of the nightingale pleasant and attractive. Nobody understands what they say, still their voices displease or please the ears. The baby does not understand what the mother sings but the sound of the lullaby soothes his nerves and quiets him. All these observations lead to the one and only conclusion that music is the science of sounds, or to be more accurate, it is a succession of sounds so modulated as to please the ear. Mr. Misquita's conception of music is misleading; so is his queer self-propounded theory.

Sound, to be pleasant, must be free from all"Clang-bang rhythms" as Mr. Joseph so aptly puts it. It means that all those instruments which produce a jarring effect on the ear, drums, saxhorns, and other noisy instruments, must go. Not only this, music must be restored to its original owners--------women.

Music is essentially and exclusively a feminine art like embroidery and needle-work. Man has unnecessarily and cruelly usurped it. Women are born musicians and their vocal organs are shaped for melody. Genuine music will have no adverse effect on Mr. Misquita's nerves.

Hippocrates wrote on the influence of music in the treatment of disease. Galen elaborated his ideas and make useful contributions. Music-therapy acquired importance in Europe when medical science failed to find a specific cure for the poison of a dangerous spider-Tarantula-that killed a person in a few hours, but Dr. Benbart and Dr. Mann soothed the nerves by music and cured the patient. Dt. Stevenson invented an instrument called" Sound Gun" to demonstrate how the sounds in the atmosphere influenced our nerves. In India music therapy was a separate department of the indigenous system of medicine. The doctrine of the four elements applies to music, that is, some varieties of music are dry, some hot, some moist and some cold. Another peculiar feature of indigenous music is that it is closely related to time. For example, *sarang*, *malkos*, *malhar*, if sung to a patient in the evening, will cure insomnia and brain diseases. Similarly *dipak* cures pleurisy and pneumonia.

This world is a music and music is the language of God. I beg to consider the Muslim nation unlucky when I see *maulvis* opposing music.

The Pakistan Times
November 18, 1956

CLASSICAL MUSIC

It is heartening to see certain enthusiasts evincing practical interest in classical music. Allow me to say a few words on the subject.

It is not possible to give music its proper place in our life unless it is restored to its rightful owners----women. Music, like embroidery and needle-work, is essentially a feminine art. Woman's vocal chords are essentially made for music; man's for howling like the military or police instructor. Man has unnecessarily usurped music. To expect man to give us music is like expecting the crow to warble like the nightingale.

Some four centuries ago, Shakespeare warned us against people who have no music in their souls. "let no such man be trusted," he said emphatically, declaring them "fit for treason, stratagems and spoils". Time has asserted again and again the aesthetical and ethical values of music. Encouragement of music in Pakistan does not involve abandonment of religion, but an extension of it.

According to the *Vedas*, the universe is the music of *Paramatma*. The *Upanishdas* declare music a spiritual ladder which carries man into an element where the earth is forgotten. Kalidas said that music is an unfathomable ocean whose depths will always remain a mystery. John Lake declared that music is the mother of love and sympathy and the maid-servant of religion and culture. Khawaja Hassan Nizami wrote in the Munadi of March 17,1946: "The Holy Quran does not prohibit music and the Hadith prove that the Prophet of Islam enjoyed music."

Unfortunately, the films have started a new trend in music. It appears all efforts are now concentrated on one point--to prove what is not music. Other nations are developing music-therapy, but our film producers are shattering the nerves of the younger generation by making them sing cheap and vulgar

songs on the roads. These songs are changing the most stolid. nation to the most hysterical.

Professor S. V. Krokov, a Russian scientist proved that music improved eyesight by 25 percent. In Chicago, experiments were conducted to prove that diseases like insanity and epilepsy could be cured by music. Dr. L.S. Bander employed music to cure dental diseases, and to handle brain disturbances in children. Dr. A.F. Arusan performed a surgical operation by charming the patients with music. An expert of music-therapy, Dr.William de Wall, freely mixed with madmen by fascinating them with music. Certain factories have come to the conclusion that music increases the working capacity of the workers.

In ancient India, music-therapy was a distinct branch of Medicine. *Basant, dhanasari, malhar, sarang* were sung to the patients suffering from insomnia, cerebro-meningitis, insanity, paralysis, etc. *Parbhani, balawal, talang* were found effective in curing palpitaion and confusion of the mind; pneumonia and pleurisy were handled by *deepak*: for rheumatism *gandhari* was employed and for skin and venereal diseases *barhan asa* was considered useful. Music-therapy and the relation of music to health and diseases are things unknown in our country. That is why the cinema-producers are shattering our nerves.

The Pakistan Times
February 23, 1960

CLASSICAL MUSIC

Some of your correspondents have been rather unmusical in criticising my views on " Classical music". People with music in their souls never say things jarringly; even their anger has music and melody in it. That is why the sweetheart's anger, according to poets, evokes more and more love. Politeness and courtesy mean nothing but to put music to everyday use. The Music Conference is a temporary phase in our life. I advocate a long-term, lasting interest in music as a national policy.

My points are: Hunger for music is as inevitable as the hunger for bread: music must become an instrument of culture, a method of schooling, a form of science, and an indispensable adjunct of religion; the pleasure merchants of the cinema have begun to misuse our natural urge for music; violently over-sexed songs make society voluptuous in thought and action to taboo music for women, and to encourage men to sing, is like shaving off women's heads to put hair on a bald man------- -music is a woman's ornament which man has started wearing.

Genuine music is always tranquillising and soothing; restful and restorative pacifying and healing. What music does is to assuage, to reconcile, to frotify, and to restore the inner moods of settled peace. It makes us calm and collected. It gives us quietness, strength, steadfastness and purpose, whether to do or to endure.

A foolish opinion is prevalent that a natural religion like Islam forbids music. In volume six of Seerat-un-Nabi, Syed Sulaiman Nadvi has cited many examples to prove that the Prophet of Islam loved music and encouraged girls to sing songs with hand-drums(daff). Once some girls were singing songs in praise of Hazrat Rabi. The Prophet of Islam arrived and said, "Carry on." At the marriage party of Hazrat Aisha's relative, the Prophet of Islam asked, "But why were not you having music?"

The music given to us by the cinema-makers is the same that sent the Moghul Kings into oblivion. They are now turning the whole nation into little Moghul Kings of the decaying period.

Music lovers want edification through music, but the cinema-makers give sensuality through it. They think that music to be forceful, must have an appeal to the sex instinct. The way music is profaned in our country is a very serious matter. In 1936, the Japanese Government forbade the exhibition of Shakespeare's drama--Hamlet because it over-emphasised indecision. Our cinema-makers are turning our young men into nervous wrecks.

Galen incorporated music in Medicine. The whole medical art failed to cure the fatal bite of Tarntaula (a kind of spider). Pythagoras suggested music as its treatment, and succeeded. Philip V of Spain, and George III of England recovered from melancholia with the help of music. Europe has conducted wonderful clinical experiments in music-therapy. To say that music is not connected with health and disease is like saying that the sun gives no light.

My last point is that woman is a born musician, but she has not been given proper opportunities for the development of her natural faculties. That is why the number of women singers is small. Music means a succession of harmonical sounds so modulated as to please the ear. Melody and harmony depend on the sweetness of the voice. To say that man's throat can produce as sweet a voice as woman's is like saying that the "tick, tick" of water is as melodious as the sound of hammer on the anvil. Modulation of voice depends on the lips, and on the twisting and turning of the tongue. Woman specialises in the use of the tongue. Woman is a lyric personified, music, her rhyme and meter. If we really desire to save music from desecration, we must learn like the school-master to say to man when he sings, "Shut up".

The Pakistan Times
February 27, 1960

POETRY OF THE RUSTIC

One of the many things which has impressed me most about rural life is the one-verse poetry of the illiterate. When I examine the music, vision, emotion and the flow of ideas in their poetry, I am reminded of Gray's poetry at its purest. Neither census figures nor statistics can exactly reveal the number of Shakespeares, Miltons, Wordsworths, Byrons and Shelleys who die in the countryside unknown and unheard of, having lavished their "sweetness on the desert air" for want of suitable opportunities for self-expression.

I had collected quite a treasure of these verses. The onslaught of time and incident has already robbed me of "many a gem of purest ray serene". Many I have forgotten. The few that I remember still can bring delight to feeling hearts. My translation may be halting, faulty-- even inadequate, but the original verses are poetry, pure and simple.

In "The Reconcilement" John Sheffield says:

We'll tie the knot so very fast.
That time shall never untie.

An illiterate, unknown rustic living in the countryside expresses the same idea thus.

تیری میری نہ ٹٹدی
جیرٹی لگ گئی پریتاں والی

(I cannot part with thee
Love linked my heart with thine).

Coleridge compares the falling out of two friends... Sir Leoline and Roland-- to "Two cliffs which had been rent asunder". The peasant of the level plains has never had an occasion to observe the "rent asunder cliffs". He has learnt the same lesson in a different language. He knows the maize-stick is very crisp. It breaks abruptly leaving not a tissue behind to prove the unity between the two broken parts. Now mark the simile:

تیری میری اینج ٹٹ گئی

جیویں ٹٹ گیا مکئی دا ٹانڈہ

(O' the pity, how our friendship broke
Like a maize-stick that breaks with a stroke)

Sir John Suckling finds the "Fond Lover" pale, wan, dull, mute. In the West, they first love and then marry; in the East, especially in the countryside, we must marry and then learn to love. Love is generally a secret affair and lovers unknowingly follow Longfellow's advice:

For in love's domain
Silence must reign.

Suppressed emotions and passions turn a man into Keats's 'Knight-at-arms' 'Haggard and woe-begone'. The illiterate poet likens the 'Palely loitering' victim of Cupid to a person bitten by a snake thus:

عشق نے ڈنگ ماریا

منڈا سپ دا بہانا لاوے

(Love-stung, thro' heart smitten,
Look at the lad, he pretends snake-bitten!)

According to Ralph Waldo Emerson, flowers make the best present. In the countryside presenting of a goblet of milk is symbolic of regard and love. Refusal is rudeness. Social conventions do not permit of exchanging gifts openly. However, 'Love will find out the way'. The beloved makes a suggestion to the lover thus:

چبارے وچ رکھ موریاں

تینوں دودھ دا گلاس پھڑاواں

(In thy chamber make a hole
So that I could pass milk in bowl).

Keats invited the milk-maid to come to him. Christopher Marlowe's 'Passionate Shepherd' says to the Nymph:

Come, live with me and be my love.

The sun is very hot during the winnowing and harvesting period. Cool shade of trees by the village pond or the bank of a river is the only comfort available to the poor farmer. He says to the beloved:

آجاوے آجا راوی دے کنڈے

جتھے ٹھنڈیاں وناں دیاں چھانواں

(By the Ravi, take your seat
Where trees protect you from the heat).

Gerontology is my special subject and I have often gone to the countryside to find out how the aged people fare in life. The Urdu poet 'Dagh' mourns the loss of youth thus:

جوانی کا مزہ جاتا رہا

زندگانی کا مزہ جاتا رہا

In 'Youth and Age' Coleridge has shed tears of blood:

O' the joys, that came down shower-like,
O' Friendship, Love and Liberty, ere I was old.

The one-verse poetry of the illiterate abounds in wit and humour quite as much as in irony and pathos. Here are a few examples:

The newly-wedded couple has not yet taken to the usual routine of the plough. They stay behind to enjoy life in one-room house, sans privacy and seclusion.The father who has long forgotten the humours of youth unexpectedly drops in 'like ghost to trouble joy' as Tennyson put it in "The Lotus-eaters". The sprightly bride knows that the tinkling of bells announces the arrival of the cattle. She suggests:

بابے دے ٹل بن دیو

گھر آوندا خبر نئیں کردا

(To the papa, tie a bell,
When home he comes, he does not tell).

When pangs of departure hang heavy on the heart, the bereaved lovers sing mournful numbers:

To see, to meet and then to part,
Is a sorrowful tale of many a human heart.

The rustic poet has his own language for the pangs of partings. The lover is about to depart by train; the beloved appeals to the booking clerk not to issue ticket thus:

ٹکٹ ناں دئیں وے بابوا

اج میرے یار دا وچھوڑا پینڈا

(My dear friend is going away
Babu, issue not ticket today).

Her appeal falls on deaf ears; the booking-clerk issues ticket mechanically; the lover entrains, the engine whistles, the train steams off. While sobbing and sighing, the sweetheart curses the train:

ٹٹ جائیں نی ریل گڈیئے

جنہیں میرے یار دا وچھوڑا پایا

(May the heartless train break.
Which from me my friend did take).

The lover and the beloved have quarrelled. But both sides yearn for reconciliation. After working in the fields like Wordsworth's "Solitary Reaper" the heavy-hearted sweet-heart returns home carrying a bushel of hay on her head. She finds the lover sitting in her way on the bridge. She mildly taunts him thus:

یاری توڑ کے پلاں تے بہہ گیا

ہن کی تو رب بن گیا

(Perched on bridge, in lonely glory
Don't think that makes thee God!)

When the fonts of poetry appear all round to be drying up, what a joy it is to observe it bubbles forth from the artless

peasants who are fortunate to live with the 'vernal wood' and catch and absorb not one but endless impulses from it night and day.

The Pakistan Times
June 7, 1959

LOGIC IN RELIGION

Black Panther's ideas (October 17) though irrelevant to the original discussion, cannot be lightly passed over because such beliefs have distrubed and destroyed many societies and they can ruin ours. His first point is: To depend on the ulema for the interpretation of religion means paving the way for sacerdotalism and theocracy. His second point is: To accept religious teachings unquestionably is inimical to free rational investigation.

All branches of knowledge necessitate experts and specialists, and religion cannot be an exception to the rule. We go to a medical man to have our disease diagnosed, and have medicines prescribed for us. We go to a lawyer to understand law points. But in matters of our spiritual needs, we want ourselves to be all-in-all. Societies which got rid of their religious leaders lest theocracy should predominate, eventually had chaotic conditions in the moral field. We connot afford to prostitute religion by leaving its interpretation to every Tom, Dick and Harry. They will believe not what is true, but what is agreeable, because Islam is basically a discipline and few of us accept discipline voluntarily. We are in need of experts, and they are the ulema.

Faith begins as the basis of the infant's knowledge. If, as preached by 'Black Panther' we allowed the child "free, rational investigation", to ascertain that the man whom he calls his father, is really his father, then there will be trouble for all of us, including all 'Panthers'. Often we strive to be pure with the help of philosophy but slip into the sensual mire. Man is an obscure being; he knows little of the world, and of himself least of all. To recognise the feebleness of our understanding, is a privilege, not a disqualification.

Every man has intellect, but mixed up with his senses; it is no more a sanctuary to shelter him, but a whirlwind to toss him to and fro on the stormy sea of this sensuous world. Faith is the very life of the soul and an essential condition of all

knowledge. All that we know rests on the solid foundation of trust in certain immutable veracity, confidence in the veracity of our fellow-creatures, and a profound faith in the order of the universe. All this is faith, not logic or knowledge arrived at by free and rational thinking of 'Black Panther's' conception. We believe the reports which consciousness gives to us of our own identity and personality, of the reality of right and wrong, good and evil, time and space, beauty, order and immortal truth.

I call that mind free which is conscious of its affimity with God. This consciousness alone can save us from the eddies in the stream of thought. Men do not eat and drink because books of physiology have taught them that food is necessary to support life, and have explained how it is transformed by the digestive organs into flesh and blood. They eat because they are hungry. So men do not worship because they have had the existence of God satisfactorily proved to their intellect, but because they are hungry for some spiritual food. I know of hundreds of reasons in favour of eating pork. I have heard hundreds of arguments contradicting my stand against eating pork. But, I stand on unassailable ground and build around me an impregnable fort when I say: "My religion does not permit me to eat pork; it is a part of my faith to avoid eating it". In order to overawe me, 'Black Panther' has brought Professor Siraj-ud-Din's name into the discussion. I have had the privilege of talking with him for hours. Let him himself participate in this discussion, and I shall answer it.

An educated man is one who knows when he has to think for himself and when others have to think for him. This is my only reply to Mr. Citywala's points (October 18).

The Pakistan Times
November 1, 1968

LOGIC IN RELIGION

Your correspondents Mr. Z.I. (November 8) and Mr. S.A. have raised two points in connection with this discussion:first, that Ijtehad is necessary to help keep pace with the changing times; second, that logic is indispensable to build secure foundations for religion.

Mr. Z.I. defines Ijtehad thus: "The right of every Muslim to interpret the laws of Islam by reasoning on Islamic principles." Not to speak of Islamic law, no sane man would even like to leave the interpretation of any law, however insignificant, to every individual. This would create chaotic conditions around us. Mr. Z.I's concept of Ijtehad, therefore, is very poor.

Ijtehad is the sublime capacity of thought through which the soul, smitten with the love of the true and the beautiful, tries to comprehened Islam, soars into heaven, penetrates the earth, questions the past, anticipates the future, and then tracks down and interprets the mysteries and glorious inspirations of the laws of Islam. Ijtehad is deep in insight, profound in feeling and unflinching in courage. Only he whose heart is immersed in devotion, whose lips breathe prayer, whose eye delights in the beauty of heaven, is capable of Ijtehad. The end which Ijtehad proposes is to reunite man with God, till he thinks God's thoughts. The number of mujtahids which Islam has produced since the heyday of its civilization can be counted on one's fingers.

My conclusions about Ijtehad, therefore, are these: Just as a cracked and disfigured lens in a telescope cannot show the beauty of the star and a shattered violin cannot say what is in the musician's heart, gross and obscure natures stuck deep in the mire of materialism cannot gauge wisdom and power in religious teachings. The eternal voice of religion is not heard when the world and passions are speaking.

My critics have advised me to fortify my faith with the concrete and cement of logic. In our times, the most elaborate

use of cement and concrete resulted in the construction of the Maginot Line. Hitler demolished it in a couple of hours. On the other hand, I know that armed with nothing but faith great changes in the world were brought about by the obscure shepherds of the Arabian desert. The appeal of religion is not to discursive understanding but to the heart, the great intuitive and nondiscursive organ which possesses the highest capacity for the Infinite. The perception of our limitations is the beginning of religious knowledge. Even the angels said to God, says the Quran-"Be glorified! We have no Knowledge saving that Thou has taught us. Thou art the Knower, the Wise." Logic is limited, faith helps. All logic and science finally led Einstein to say: "I connot conceive of a God who rewards and punishes his creatures." But our faith teaches us that the finite cannot comprehend the Infinite. He is the One; the All. God is the mind of man, the soul of all; more moving than motion; more stable than rest; fairer than beauty and stronger than strength; and the sustainer of this handful of dust.

The Pakistan Times
November 17, 1968

LOGIC IN RELIGION

In spite of all that Mr. Z.I. has written (November 20) I insist that religion is not logic; it is faith. The way your correspondent has reasoned his point establishes beyond doubt the vagueness of his thought. I am pained to know that Mr. Z.I. considers ulema as 'dictators'. Spiritual leaders are compassionate guides. Only truants from the school of religion call them dictators.

Mr. Z.I. enumerates the names of certain scientists and thinkers produced by Islam. He, however, forgets that they did not produce Islam: the spirit of Islam and the Islamic faith produced them. If they deviated from the fundamentals of the Muslim faith, they had not an easy time. Abu Ali Sina once had to clarify his position thus, " There is only one Muslim like me, and he too is a Kafir; if I am a Kafir, then no Muslim is left in the world." Logic has caused disruption in the ranks of the Muslims, and given us 72 sects, in addition to numerous clans and tribes. But faith gives us a moral consciousness and warmth of heart and makes us a nation. Your correspondent explains the modern theory of matter by quoting a piece from the Quran, and adds, "just a few years earlier, this sentence would have meant nothing". Your correspondent is grievously wrong. Our ulema explained long, long ago, that everything in the universe is bi-polar.

Logic is controversy; it feeds on opinion, and is as feeble as its food. But faith is uniform and fixed, because it looks for approbation only from Him who is today what He was yesterday, and what He will be forever. Faith gives to man that quality of character by which he resists the influence of circumstances and events and makes them subordinate to the will of God.

The man of logic is apt to go wrong. We read in history of some very intellectual societies that have suffered dissolution for want of faith. What knowledge can do is at best open the mind to liberal ideas. Logic is a labyrinth where man can be lost; faith is a straight path, without curves and without pitfalls. The burning

words of a soul convinced of truth strike deeper and leave a more lasting impression than the cold utterances of dry intellectualism. In the storms and in the tempests of life, logic is not to be depended on, because it itself partakes of the tumult. But faith has anchor, sure and steadfast, because it is cast in Heaven.

The Pakistan Times
November 28, 1968

LOGIC IN RELIGION

I am really surprised that we have among us people who want to understand the mysteries of the universe covered by religion with the help of logic. He who confuses faith with logic has never thought for five minutes about either faith or logic. Faith is not credulity; it is not dogma; it is not blind belief. Faith is the exercise of reason coupled with understanding rising out of the heart. Faith is light, and it is only by following that light that intellectual power can understand divine wisdom.

It was not logic, but faith, which led Hazrat Ibrahim to jump into the fire lit by Namrood. Faith removes barriers and smoothes rugged passage. It is really amazing to think what energy we derive from faith. It makes apparent impossibilities possibilities. It makes the weakest equal to the most giganitic tasks. Islam means submission to the will of God, and there is no room here for 'why', which falls in the domain of logic.

This correspondence is now closed -- Editor, P.T.

The Pakistan Times
December 30, 1968

PRICE & LIVING COSTS

In your editorial captioned "Prices and Living Costs" you have voiced the feelings of millions of our people . It is only now that I understand the real meaning of the following lines of Goldsmith, which I first read in my Eighth Class:

"Ill fares the land, to hastening ills a prey,

"Where wealth accumulates, and men decay."

Dr. K. has advised the consumers to boycott the profiteers. It is like asking the hungry man to catch a fish with his hands from a flooded river, and eat it. The Central Commerce and Industries Minister has held out some sort of a threat to profiteers. But these gentlemen have never shown any concern at such warnings. We have had five Ministries at the Centre during these nine years. So far as the economic welfare of the common man is concerned, the bare truth about them is that, every time the Government changed, the common man was reminded of a French proverb, meaning "the more it changes the more it remains the same."

In our country, forgery, embezzlement, and theft are penal offences. But we allow business and industry to be conducted on the principle of letting everyone make what he can out of it without considering anybody's interests but his own. A business man or an industrialist may not pick a man's pocket, but he may overcharge him as much as he likes. Everyone is free in business to get as much as he can and give as little as he can induce his customers to put up with. It needs no proof that if we all were allowed to take the law into our own hands as we pleased, life would become unbearable. Economic welfare precedes all other welfare. Is it not then, an outrage that we should allow traders and producers to take the economic law into their own hands?

It might be said on behalf of Government that it does interfere between the sellers and the buyers, to keep the bargains within the limits of common humanity. But it is a

matter to common experience that the efficacy of these laws depends on the certainty of detection, which is impossible of attainment. For the business man control only means an opportunity to create scarcity and to resort to black-marketing to his heart's content. As a result, the common man says, in utter helplessness, "It is better to have things without control than to have control without things". The Commerce and Industries Minister is reported to have said that the Government had adopted a liberal policy towards the traders and the producers of consumer goods to give a fillip to indigenous products following an assurance from the trade circles that they would not resort to profiteering. It is a monumental blunder to place confidence in voluntary morality in money matters. Money in pursuit of money (the economist calls it capital in pursuit of surplus value) is utterly insatiable and utterly unscrupulous. Even the fear of hell-fire is not an effective deterrent for worshippers of mammon. The only remedy is earnest and vigorous intervention by the Government.

Of late the Chairman of the Planning Borad, Mr. Z.H. has been saying many sensible things. For instance, that , "unless development is accelerated and the standards of living are raised, there can be no hope of relieving social and political tension in the country and of creating stable conditions. It is easy to rouse the passions of those who have little stake in life." This is a verdict of history which our rulers must never forget. A hungry man is an angry man; and an angry man is a dangerous man, for anger is a bad counsellor. Frustration gives birth to dangerous ideas, and dangerous ideas often lead to desperate actions. If we wish to prevent such actions, we must agree to improve things as quickly as possible. Divine Law hates inertia; things never remain the same. They change, however hard we may try to stop the process. They change dangerously and cruelly if we do not change them in time according to plan. Walpole's policy-"let sleeping dogs lie" - does not hold good when the economic welfare of the common man is at stake. A hungry dog cannot sleep. It will not lie for ever; it will bark and bite, and do even more dangerous things.

The trouble is that those in power tend to see that much dreaded thing-Communism-in any State control on private property and profiteering. This phobia against Communism generally goes against the common man. It should be the main concern of the economists of the country to tell Government that the prevention of profiteering is not necessarily Communism; rather, it helps to save people from communism. Capitalism does not fulfil our needs; Communism does not fit in with our way of life. We must shun both and find some middle course. The time is long past when we could depend on the personal righteousness of traders and producers. Exploitation that degrades is always dangerous.

I think an Economic Commission is the need of the hour. The President, I believe, is authorised under the Constitution to set up such commissions. The sooner the better.

The Pakistan Times
December 28, 1956

RISING COSTS

Your editorial. "Rising costs" effectively underlines the difficulties of the common man. Your Reporter, however, made no discovery when he remarked that the official committee had failed to arrest the upward trend of prices. Only the expected had happened. Does not every new Prime Minister or Chief Minister invariably promise in his first speech to bring down the cost of living? But, is it ever done?

Shopping has been a habit with me from early childhood. What I have observed and experienced has to be seen to be believed. I say it with full responsibility that complete chaos and anarchy prevail in the markets. I have always felt the necessity of a policeman within call and a prison within reach. The new entrants to business and industry are mostly unscrupulous amateurs who have no sense of proportion about profits. I have often asked my economist friends: what is the definition of profit in arithmetical terms? Should it be governed by the whims of the tradesman or by some clear-cut rules? Should profit be earned according to the insatiable needs of the sellers? Does profit mean the exploitation of the needs and ignorance of the common man through cunning? How can competition lower the cost of things, when the competition is growing rich quickly?

In our country, money make leaders, and it is but natural that rich people should fail to realise the difficulties of the common man. The Government itself is not setting a good example with regard to profiteering. In August, when the deliberations of the official committee to bring down the cost of living were going on, the Government raised the cost of sugar by Rs. 5/-a maund. I remember what a vigorous fight the Quaid-i-Azam put up on the floor of the Central Assembly, against the former Government of India, when it raised the price of a postcard from two to three pice. During the last ten years, the Railway Department, which is a profit-making concern, has doubled the price of the platform ticket and gradually enhanced the railway fares by 20 per cent. Some four years ago, the Government imposed extra taxes on the bus owners and they

increased the bus fares by 20 percent. In other words, the Government taxed the poor travelling public.

Stray efforts by the Government to arrest the rising cost of things prove fruitless. There is only one way out of this difficulity. To state it briefly I quote an American author, Edward Heimann, lest the label of a Communist should be gummed upon me. He wrote: "The conflict between the individualistic and social patterns can be resolved when once it is seen that they are related to the difference in technical and human patterns. Large-scale production ought to be socialised, but the small producer ought to remain free. The totalitarian State may, therfore, be avoided. Democracy need not be abandoned. R. Muir worte in his work, "Future of Dmocracy", the genuinely free and democratic society is one in which nobody shall be over-rich and nobody shall be too poor to live the life of a poor man."

Another important point is that all reforms come from the laity. But generally the producers organise themselves before the consumers do, because organisation is much easier for them. They are relatively small compact bodies with common monetary interests, whereas the consumers consist of the whole nation. So long as the consumers are not orgainsed nationally, they will be governed by the producers. The crying need of the hour is that the consumers should organise themselves against the producers to make their voice effective and forceful.

The Pakistan Times
December 6, 1957

BEGGARS

I hasten to drop you this letter lest you should presume from my silence that I am also for abloshing beggary in Pakistan. Beggary is a distinguishing feature of our country. I do not want it to go; I want it to stay, multiply, flourish and gain roots. Beggary is a vital activity which ought to be extended. I see no moral plausibility in the stand of those sentimental correspondents who have waxed eloquent against beggary. I challange them to a discussion on this point.

Human society evolves on its belly. Those who want to fill only their own bellies do not want that poor people should earn a bare subsistence by begging. If their sense of decency cannot stand the sight of a beggar, why do they not close their eyes? There are only three possible ways of making living, viz, working, begging and stealing. Statistics show that unemployment is high in our country. But a poor country like ours cannot adopt that clause of the U.N. Charter which says that the State shall provide work to all those people, who desire to work. Moreover, begging is also a work, a profession and an art. The U.N. Charter also provides that in a free and independent country, everybody will be free to follow his vocation without let or hindrance. Effective police and efficient judiciary are increasingly minimising opportunities of stealing. Thus begging is the only profession that can be adopted with impunity.

When in my youth I was playing my insignificant part to make the dream of Pakistan a reality, like all visionary lads I thought that in our country people would be forcibly fed, clothed, lodged, taught and employed whether they liked it or not. Now I understand from the ulema that this sort of standard political economy prevails only in Heaven, where people are permitted to live only if they live well. Pakistan is after all an earthly kingdom which cannot be perfect. According to my research, beggary is an integral part of a country which has not yet attained perfection.

Zakat, sadqua and other forms of charity are purely Islamic institutions. They are not meant for mill-owners, landlord, Ministers and Government servants. The purpose of all these forms of charity is to provide relief to the poor and the needy. If beggars disappear, what shall we do with this money? By opposing beggary your learned correspondents are provoking a sentiment which is becoming more and more abhorrent for me. We should have a training school for begging where people should learn the scientific methods of beggary. God meant that three-quarters of a country should live on the charity of one quarter.

The Pakistan Times
January 9, 1964

BEGGARS

Let me tell you why I want beggary to stay and flourish in our country. I have collected in my diaries true stories about grinding poverty of extreme distress. I pick up two stories to prove my point. A lovely child of II years came to me. He was bare-footed and drapted in rags. He showed me a chit on which was written," waterbury's compound and strepto penicillin injections". The child said: Sir these drugs are very costly, my father is dead my mother is suffering from acute cough. Give us a drug that costs only one rupee. I picked up my stick and accompanied the child. On the way the bewildered child said, "Sir , we have no fee to give you". I patted him on the back and said that he need not worry about my fee. On entering the cottage, I saw a terrible sight. The mother lay wrapped in a dirty quilt that no one would like to use even for the carcass of a dead dog. Two lovely little girls were sitting around the hearth. I said, "Hallow daughters, what are you cooking." They shrank with shame. I removed the lid of the kettle myself to find that grams mixed with powdered chillies were being boiled. This was to be the lunch of an ailing mother and her three children. If such people adopt the profession of beggary, they can be better off.

The other day, two young girls came to me. They talked less and wept more. I was greatly pained. I learnt that they were sisters. The elder sister won scholarship in Matric Examination but the father died. Now the problem before them was whether to utilise the scholarship or to keep the wolf from the door. She sacrificed the scholarship and found a job of Rs. 35 p.m. to support a family of five. In these circumstances, both the sisters managed to pass F.A. as private candidates, and now they wanted me to help them to improve their English for the B.A.Examination.

Beggars wandering in streets are in fact representatives of these unknown and unheard of poverty-stricken people, because they remind us wherein lies our duty in the economic sphere. Beggars advertise our poverty and make us conscious of our duty towards the poor. Beggars make the mute victims of poverty vocal.

Your learned correspondents see but one side of this matter; their views do not cover everything connected with beggary. Hence their faulty conclusions. However, one thing is crystal clear; they do not want to abolish beggary; they only want to nationalise it. That is why some of your learned correspondents have quoted the examples of Communit countries where, according to their information beggary does not exist. But Islamic ideology and Communism are incompatible.

Our economic system is based on a particular theory, that is, if private property in land and capital, and sanctity of free contract between individuals, were enforced as fundamental constitutional principles, the proprietors would provide employment for the rest of the community on terms sufficient to furnish them with at least a bare subsistence in return for continuous industry. In this sort of society, nobody knows how much is enough wealth, consequently beggary becomes inevitable.

Some of your correspondents say that beggars live on the hard-earned money of others, and conclude that they are parasites. Let us prepare a list of all those persons who thrive by sweating others, and beggars will come nowhere. The analogy between beggars and smugglers or pickpockets is misconceived. Beggars publicly use their skill and art to persuade Mr.F.R. and Mr.A.M. to loosen the strings of their purses. When they cannot help it, they beg of you, Mr. Editor , space in your esteemed Paper to demonstrate their helplessness. This is the aetiology of the opposition to beggary.

The Pakistan Times
January 21, 1964.

BEGGARS

This time the learned correspondents are more angry with me than they are with the beggars, because they want to believe what they wish to believe. Viewed against the background of poverty and misery, the pious sentiments of the correspondents sound hollow. We judge people by what they do, not by their sentiments.

Let us first define 'beggary'. The word is derived from an Anglo-Saxon word meaning "to supplicate in charity with humility". Charity implies the good affection, love, or tenderness which men should feel towards their fellow-beings, and which should induce them to do good to others. This brief explanation will convince readers that beggary is concerned with what is best in man--humanity, supplication, charity, affection, love and fellow-feeling .

Human sensibilites are subject to chance and change. It is certain that, were it not for beggars,human sensibilities would gradually decay and disappear; when beggars beseech, entreat or implore, they call into action our human sensibiliteis.

Beggary is of many kinds: it may be international, national, institutional, or individual. Ladies and gentlemen wander from door to door to collect funds for the Red Cross. What is it, if not beggary? Officials of the Central or the Provincial Governments ask the District Officers to raise funds for T.B.patients or for some other purpose. Who can say that this is not beggary? The Imam, after or before Friday and Eid Prayers, appeals to the congregation to put something in the box. All this is nothing but beggary. Are my critics prepared to stop these forms of beggary? If so, let them come forward with concrete suggestions. Why should only a particular class of beggars bear the brunt of their wrath?

Our attitude towards beggary illustrates Bernard Shaw's remark: "When a man murders a tiger, he calls it sport, when the tiger murders him, he calls it ferocity." When we collect

money by begging from door to door, we call it subscription, donation and public funds, when beggars do the same thing, we call it alms.

The Pakistan Times
February 11, 1964

BEGGARS

MR. V. A. W's letter (The Pakistan Times January 26), on beggars proved a tear-producing device for me, and gave me the impression that at least there is one gentleman in the slaughterhouse who can humanely pat the lamb on the back. It sounds really strange that Dr. A.H. (January 31), is also for abolishing beggary in Pakistan, though the other day he expressed grievances against the Government for not allowing him to buy a motor-car "for the sake of his patients". When individuals living amidst a desparately poor society think of buying motor-cars, they act like the head of a family who buys a gramophone at a time when hungry mouths around him are waiting for dry crust of beard. When individuals think in terms of cars, the Government cannot think in terms of bread for the poor.

As for the dozen other correspondents, they seem to have no sympathy for beggars. They want to get rid of them because they hate them. They only want the Government to hide them somewhere, somehow. Sympathy is even better then love, since it is love in action; it is concrete, and it comes close to life. True sympathy is active, not passive, it does not follow, it attracts, inspires and leads. It is the stream coming out of the lake, moving, fertilising, giving life and happiness to meadow and mirage. If the correspondents had really realised their duty towards beggars, things would have been different, because love and duty makes life sweet and beautiful for all, and duty makes life strong and noble. Your correspondents want the Government to be liberal about beggars without first becoming generous.

Generosity is emotional; it is helpful to things that move the heart, and act quickly because it is drawn out by the sight of need. Generosity connects man immediately with his fellow beings in such a way as to draw forth their best feelings and gratitude. It meets daily requirements, and it produces cordial relations and cements society together by kindness most felt, because it is felt at the very time of need. A habit of generosity is like oil to machinery, it makes life run smoothly.

Liberality provides for a need that reason foresees. Generosity acts from emotion; liberality from judgment. Generosity is human and individual, and liberality is collective, national and institutional. Helping a beggar or an orphan in time of need is generosity; opening an orphanage or a poor house is liberality. Examine the history of the Poor Law or the dole system of Britain. You will see that first, individuals became generous and then the Government and nation as a whole became liberal. God will one day ask these critics of mine: "What did you do to abolish beggary in your country?" They will say with expanded chests: "We had letters published in "The Pakistan Times" criticising Hakim Syed Irshad's views".

The Pakistan Times
February 27,1964.

BEGGARS

This time your correspondents are very uimpressive . Dr. A.H. has almost repeated his previous arguments showing that he has run out of ideas. Miss N.B. thought of polygamy and wrote on beggary because she did not like my views on polygamy---and *sokan ka jalapa* has a proverbial status in our language.

In Verdict on India, Beverley Nichols wrote, " I am not one of those who hold with Bernard Shaw that it is wrong to give money to beggars. Obviously, private charity would be noticeably superfluous in an ideal society, but since society is not yet noticeably ideal, it seems not only heartless to ignore distress when one has the means to relieve it, but positively cruel to accompany denial by some smug generalisation of Fabian doctrine. It is difficult to imagine Christ greeting a beggar with a lecture on Economics." Your correspondents believe that all the coins lodged with them are safely locked up inviolate in impregnable safes. They do not seem to have the insight to discern that a small deed, if it is a good one, need only be persisted in and indenfinitely multiplied in order to become a great deed. They are prevented from doing the little that they can about beggars because they suffer from an inferiority complex and wait for a superior power to do everything. The consequence of this attitude towards our problems is that only very small share of ordinary talent is pressed into practical service.

What a splendid world it would be if we could sincerely do what we think proper. A Russian proverb thus describes the non-observant man. "He goes through the forest and sees no firewood". "The wise man's eyes are in his head, "says Solomon," but the fool walketh in darkness ." Your correspondents do not locate the places where the germs of beggary breed. They want to kill the germs without eradicating the cause.

In a society in which poverty, ignorance, hunger and squalor extinguish talent and hinder genius, beggary must spread and flourish in one form or another. A world in which 90

out of 100 persons have to be too poor in order that ten may be too rich can never hope to abolish beggary. I do not doubt the sincerity of my critics, but they just do not know what they are talking about. Their economic morality is socially half-blind, Iqbal says:

Mangna Wala Gada hai! Sadqa manga ya khirat
Koi mane ya na mane meer-o-sultan sab gada.

The Pakistan Times
April 2, 1964

BEARDS

There is some trouble in Bradford (England) about beards. This matter has a long history behind it. Beards have had to struggle very hard for their survival. It was not without reason that the British Society for the Protection of Beards celebrated its centenary in 1955. The Manager of the North Straffordshire Railway once ordered the employees to have off their beards at once on pain of termination of their services. Only the engine drivers were exempt from this order. A clergyman of Cockfield County begin to grow a beard and people boycotted the church.

In Montisylvan (New York State) women took out a procession and distributed posters demanding from 526 husbands to shave off their beards immediately. A society of barbers sought injunction from a court against men who grew beards. Women raised funds to support the barbers, but the case failed. Peter the Great of Russia ordered his courtiers to shave off their beards, but the royal order remained ineffective. King Edward VIII permitted the soldiers of the Yorkshire Company to shave off their beards. The touchy parliamentarians of Britain considered this an arbitrary act of a constitutional monarch.

British soldiers and sailors begin to wear beards after the Crimean War. In 1854-55, beards of Victorian-cut became very popular. The Bank of England ordered its clerks either to shave off their beards, or to resign their posts. Till 1930, beards were very common in Russia. In fact, a beard was considered to be the label of a staunch bourgeois. In 1934, "Pravda" and other newspapers waged a regular compaign against beards.

Film actor James Robertson Justice who had a long beard, explained two advantages of beards: They inspire confidence in man about his manliness; they save time that is wasted in shaving. Folk singer Brussel endorsed Robertson's opinion and said: "Beards lend grace and dignity to man". Theatrical producer Peterkin Ashmore explained two advantages of beard: "I can keep my pencil in my beard; put hair in my lips and think well". A woman, Hellen Burnes, was

employed in the Middle Eastern Circus (Chicago) because she had a long beard. In November, 1937, she went to a barber's shop to get her beard shaved off, because she had married. But her husband did not let her do it, because her beard was a source of income to them.

It will remain a controversial point whether women like men with beards of not. Robertson says that when women get used to seeing a beard, they find great attracion in it. Brussel said: "I know women love beards". My own reading is that women's attitude towards beards is: "What cannot be cured must be endured". At any rate, this is a fertile subject for Dr. A.H's investigation, and I hope he will question 1,295 women just as he did about punishment for kidnapping.

I wore a beard for eight months. People began to treat me unreasonably and sentimentally, and ascribed to me virtues which I did not possess.

The Pakistan Times
December 4, 1963

OF BEARDS

I appeal to all cleanshaven gentlemen to join hands with me, in their own interest, to check Pir A's enthusiasm for beards lest he should demand that the wearing of beards be made compulsory by an ordinance. Cleanshaven men need not suffer from any sense of inferiority; they command a majority in the country; not only among the present rulers but also among political leaders, they would find men like Mujib and Bhutto effective supporters. They need not fear Bhashani. A majority of our lawyers are clean-shaven. When they advocate our cause they would prove that the contemptuous word "darhi-munda" is veritable abuse and falls under 500-PPC (defamation).

On my part, I refuse to accept Pir Sahib's suggestion that all of us should wear beards. My conscience does not permit me to camouflage the evil in me with the help of a beard. I don't believe in the exhibition of artificial virtue.

Pir Sahib has used all formidable weapons--social, political, religious, economic and medical-- to force us to wear beards. Pir Sahib says: "The bearded races have always been held in high esteem". Had this been so, the Sikhs of India would not have been clamouring for their rights all these 24 years. Again, he says: "The system of shaving clean is a legacy of our alien rulers". Two Mughul Kings, Akbar and Jehangir, were cleanshaven. Tipu Sultan, who offered vigorous resistance to the rising British power in India, did not wear a beard. Iqbal and the Quaid-i-Azam who carved out a place for themselves in History by serving the Muslim cause, did not wear a beard.

Further Pir Sahib has ascribed all sorts of diseases-- weak eye-sight, decaying teeth, nervous troubles, infections, etc; to the shaving habit. Sardar Swarn Singh uses spectacles. I have seen numerous toothless Sikhs with grey hair. Our cleanshaven doctors live in the world of infections but their faces are lovely to look at.

The Pakistan Times
February 3, 1971

THE DOCTORS' FEE

About a hundred incidents concerning doctors' fees that come to my notice during these few yeas, led me to track down to its source the history of this custom. The incidents in themselves are too painful to be given in detail. It has been well said that by making the doctors tradesmen, we compel them to learn the tricks of trade. As for women doctors of my country, I feel constrained to say, on the basis of my observations, that the poet was wrong, when he wrote:

Be gentle: unto griefs and needs
Be pitiful as woman should.

Though there might be exceptions, I have found women doctors more anxious than men for the return of the investments (with interest) they make on their education. They have imposed a duty of from Rs. 25/- to Rs. 150/- on every birth they attend at. Unless this side of our health problem is uderstood and handled with imagination, the proposed health scheme costing Rs. 47 crores will not go a long way in improving the lot of the common man.

In Anglo-Saxon times, only the clergymen practised medicine in England. Doctor's fee was a voluntary gift, offered after the cure had been wrought, generally with these words: We pay you for your labour; for your kindness we still remain in your debt. With the passage of time medicine became separated from religion. Doctors began to receive their fees as a mason or a carpenter received his wages. Dr. Arthimattaes advised the doctors to put politeness in their demand for fees. He wrote in his instructions for the doctor: He is honestly to demand his fee and then go in peace, his hearth content and his purse full.

On the basis of certain bitter experiences, Dr. Euricus Cardus (1485) preached:

Three faces wears the doctor: when first sought
An angel's -- and God's the cure half wrought;

But, when the cure completr, he seeks his fee,
The devil looks then less terrible than he.

In the beginning of the 16th century, there arose the demand for advance payment, because, as they declared: No one gets even thanks afterwards. Medicine became lucratic trade gradually. Voices of protest were silenced on the plea that doctors did so much charitable work in pure impulsive generosity that it was criminal to accuse them of any corruption. However, from times immemorial one fact has been recognised: It is the birth right of every individual to get free and adequate medical aid from the State. Three countries so far have been able to solve this problem to the satisfaction of the common man. America has solved it with the help of wealth. Russia has solved it through social organisation. Switzerland has created the doctor's interest in the people's health, not in their disease.

During the heyday of Muslim civilisation, the rulers never allowed anybody to practise medicine unless he had an alternative source of income. Nothing was considered more dangerous than a poor or a needy medical man. However, with the march of time, the medical profession passed into the hands of the poor and the needy. Then the physician's fee acquired the status of alms. The money to be paid to the physician was kept under the pillow of the patient the whole night and then paid to the physician in the morning, after rotating it round the head of the patient three times. I have observed this pratice prevailing in certain homes in the countryside even to this day.

One important fact borne out by history is that from ancient times the State has never remained a passive spectator of the relation of doctor and patient in money matters. In Egypt, doctors were permitted to receive fees from their patients according to their means. In case they brought pressure to charge more than was voluntarily offered, the State intervened. In Babylon, the doctor could receive his fee in advance, but if he failed to cure the patient, he had to remit the amount of fee, and pay some fine too. In Syria, the hands of the doctor were chopped off, if he received fee from a patient who later died during his treatment. According to the ancient Welsh laws the

fixed fee of the surgeon was"nine-score pence with his food and the bloody clothes of the sufferer." The Chinese never paid anything to doctors for their illness. They created the doctor's interest in their health. They paid him regularly so long as they were in health.

Now the question before us is: Is the honour of the medical profession a psychological guarantee against corruption or should the State intervene in the interest of the common man. My reading of the situation is that if things do not improve the medical profession in Pakistan will remain as it is: a conspiracy to exploit human suffering. We must understand this conspiracy and stop it. America is too rich to be imitated and too ignorant of our local needs to guide us. Russian way of life in any department signifies terror in our country. Britain is face to face with the same problem which we face. There the health insurance scheme did not work well. The doctors were found to be more attentive to those who had ready money in their pockets to pay than to those whose money was to come later through insurance companies. In 1953, the Government tried to introduce the 'National Health Scheme' in order to abolish money as the basis of relations between the doctors and patients. But things did not improve. We have, therefore, to be original in our health schemes. Personal righteousness or the conscience of a medical man cannot be trusted in these days; it is as good as any other trader's. The occasional generous impulses in a doctor act only intermittently; the pecuniary pressure never varies and never lifts. The medical associations have become virtual trade unions. The hospitals are for the poor as impregnable as any other Government department. The politicians act on the Ayurvedic principle of Manu's Ordinance: You should never quarrel with physicians. The suffering masses shriek in utter helplessness: Will the politicians move?

The Pakistan Times
January 6, 1958

DOCTOR'S FEE

I am glad to know that Dr. I.A.S. at least partly understood my views on "Doctor's fee", and explained his. I regret to say I cannot accept his proposition that doctors are cruelly misunderstood angels. The point to be grasped about my stand is of social significance. So long as medicine remains a State-guaranteed profiteering profession, and the patient a nonentity, only narrow minds can commend it.

The urgent business of every thinking citizen of Pakistan, the most sacred economic duty of the Government, is to work out a justly managed medical system for the country. It is every individual's birth-right to get free and adequate medical relief. If this right is not given, it has to be taken.

In our country, medical relief is either not given, or given at a heavy cost, or given as charity. Prevailing economic conditions of the masses do not permit of heavy costs. It is but an irony of fate that in a free and independent Muslim State, if at all we think of medical relief, we think of it in terms of charity. Both Islam and civilisation abhor charity that insults, degrades and humiliates.

Things have remained static for ten long years. If at all they change, they change in favour of doctors and against the common man. To illustrate, previously it was a custom that 30 per cent of the income accruing from indoor patients went to doctors and 70 per cent to Government. Matters mysteriously got reversed and 30 per cent began to go to Government and 70 per cent to doctors. A rare practice has now ripened into a wholesome accepted law that a less influential patient cannot get facilities for a bed, unless he first consults a doctor privately.

Dr. I.A.S. says medicine is neither a conspiracy nor a trade; it is a profession. I, on the other hand, hold quite an opposite view. Under the present set-up, it is a conspiracy; it is a trade; it is a great source of exploitation. When a profession begins to feed and thrive on suffering, it becomes a conspiracy. It takes two to make the bargain, and the two must want opposite

things to make the bargain a trade. People want health and doctors want money, so medicine has become a trade. The learned correspondent says that money is of secondary importance to the doctor. My point is that everybody who works for himself claims to work for others.

Exploitation means to make money out of a person without giving him an equivalent return. Doctors conveniently forget their failures and remember their successes. However, instances are not wanting to prove that in many cases they do not give an equivalent return to their patients. Medicine, therefore, in our country is a deep conspiracy, a dangerous trade and a terrible source of exploitation. We want the politicians to intervene on behalf of the patients and reorganise the system at once.

Dr. I.A.S. says that the Medical Council provides an effective check against medical corruption. I beg to differ. Doctors fall within the highest income group in our country. The Medical Council has not even thought of the real social problem of the country: that of preventing the doctors taking advantage of the vital necessity and relative scarcity of medical ability to extort excessive incomes. The police, of course, have traced certain cases of medical corruption. But the Medical Council has not been able to find even one. The reason for this is not far to seek. The Council is manned by doctors.

Dr. I.A.S. says that the conscience of the doctors and the intelligence of the patients are sufficient guarantees against medical corruption. This attitude did not work well in highly advanced countries. Even the conscience of most patriotic doctors was found to be asleep. The masses are not intelligent enough to understand a technical conspiracy. For these reasons the politicians intervened and re-organised the medical system in their countries. In our country, the doctor-population ratio is 1:3,000 and diseases are prevalent like air and water. The cured or lost patients of a doctor are immediately replaced by fresh ones. The doctor remains popular, as Dr. I.A.S. puts it.

Again. Dr. I.A.S. says that doctors have always commanded respect. Who is this hakim to question their authority? Fear of disease and death inspires fear of the doctor, and he calls it respect. Napoleon had no illusions about them. Byron called them the advocates of " a destructive art of healing."

The learned correspondent says that a quack doctor charged Rs. 500 for drawing out urine by a rubber catheter. This is incredible. He says that hakim's prescriptions sometimes cost hundreds of rupees. I am sorry to hear that, Doctors have set a very bad example for them. Hakims have greater opportunities for exploiting ignorance under the present set-up, and this is a separate part of the story. However, I blame neither the doctors nor the hakims. I blame the system. I bear no malice against doctors. I shall not mind if all the hakims march to the gallows in a procession myself heading the procession provided the system improves. Dr. I.A.S. has devoted most of his letter to the rising costs and their relation to medical relief. In a socially organised medical system the question of rising costs cannot arise, as it has not arisen in the Postal Department.

The Pakistan Times
January 24, 1958

DOCTOR'S FEES

Since the publication of my last letter several letters from doctors have appeared in these columns.

Of a hundred incidents about doctor's fees that formed the background of my letters, I shall mention only three. Once I failed to cure a hysterical pregnant girl and advised her to consult a doctor. On the sixth day her mother-in-law met me in the bazar. I asked her whom they had consulted. Showing me from under her worn-out scarf a few silver ornaments, which she was going to sell, she said, "We are yet making preparations to consult a doctor."

One evening I was called to attend on a case of miscarriage in a village. An illiterate midwife had tampered with the case for a whole day. The fluids had flown out and the foetus was sticking inside. I advised her people to rush to a lady doctor to have the foetus extracted. They came to the town. The lady doctor said, "Send me fifty rupees upstairs and I shall come down to handle the case". The husband, a poor clerk drawing Rs.100 a month, had Rs.30 in his pocket. He came to me in utter confusion. It took him two hours to arrange for the required sum. Meanwhile, the patient remained in a precarious condition on the roadside in a wintry night.

A piece of bone got stuck in the throat of a girl. Two doctors after charging the fees, announced that the bone had slipped into the stomach. The girl tossed in her bed the whole night. She was taken to an expert in the morning. He took out the bone and charged Rs. 50 only. In the evening the girl spat a little blood. I was sent for. I noticed an atmosphere of gloom prevailing in the whole house. The old ladies were cursing their fate. They could hardly have been sadder if the girl had expired. A loss of Rs. 60 in a day to a family of six with a fixed income of Rs. 125 p.m. as I learnt, meant much.

I have noted in my diaries hundreds of such cases to prove that the doctors in our country have become a dread of poverty. I am ashamed of giving more details. Every illness hits the poor

man very hard. Under the present system of medical relief there is no security for the poor. A change has now become absolutely necessary to the existence of a wholesome society.

I try to put my views so clearly that even a doctor's dispenser can take them in their true perspective. As luck would have it, doctors do not understand them, for reasons best known to them. I do not want the doctors to starve, beg or steal. What I say is; people want health; many doctors want money to keep up positions. We want this system to change. But my plain and practical solution need not terrify the doctors. We want that the State should give health to the people, and money to the doctors. Whoever comes to this conclusion, by whatever paths, will find this demand reasonable.

Dr. I.A.S finds my claims hollow, and my views absurd. A little elucidation will prove that his understanding is at fault. We pay the judge for interpreting the law. We expect from him neither to be cruel to anybody nor to be merciful to anyone. Supposing we created his interest in punishment and awarded him Rs. 5,000, or even Rs. 500, for every execution he ordered. All the time he will be thinking of death sentences and nobody's neck would be safe. I maintain that under the present set-up of medical relief no man's pocket is safe. Patient's difficulties are doctor's opportunities. The doctor will think of nothing but disease unless we create his interest in health.

Dr. I.A.S. says that my comparison of doctors' charges with the postal rates is absurd. No reasonable man will think it to be so. Supposing we allowed the postmaster to make exactions from the public in proportion to the rising cost or permitted the postman to charge money according to the distance the letters cover, there will be a chaos. I proclaim that chaos prevails in our society about one basic need of man------health. The correspondent has disparaged poets. I need not take up the cudgels for them; they are competent enough to defend themselves. Personally, however I believe, like Shelley that poets are the unacknowledged legislators of mankind.

My confession that the hakims have greater opportunities for exploitation under the present set up has led Dr. I.A.S. to find justification for his stand. Two wrongs do not make one right. He has accused hakims for using allopathic drugs in powdered form. When drugs sell like cakes and biscuits and an artificial necessity for drugs is created through attractive advertisements and mechanised transport, such things do happen. But hakims don't use these drugs; quacks do. According to doctors, everybody who is not an allopath or a homeopath is a hakim. Doctors need ten year's regular training to understand what a hakim is.

The Pakistan Times
January 28,1958.

DOCTOR'S FEES

Dr. I.A.S. says that in a democratic State the first prerequisite is to raise the status and prestige of the doctors. But what about the status of the patients and the dignity of man? Democracy means the maximum good of the maximum nubmer. The doctors form a microscopic minority as compared to the patients. "The majority is victimised by a minority". Democracy must move to improve things in the interest of the majority. The correspondent wants the Medical Council to be a hydra-headed body to handle the country's health problems. The Medical Council includes only doctors. Economically, doctors are an interested party. An interested party cannot be the judge. Doctors can be given hearing in the case, but they cannot dictate. The patients cannot remain unheard. In a country where people have often to decide between food and medicine, the voice of those who suffer cannot be ignored.

A young doctor asked his grandfather the secret of his success in the medical profession. The old man replied,"Write the bill that everyone can read; wirte the prescription that no one can read". Indeed, this attitude governs the practice of medicine in these days. Doctors have become agents of foreign drugs. Hospitals are shops where doctors are in commercial service like shop assistants. The pay given them by Government is just pocket money compared with the money earned through private practice.

Dr. I.A.S. has flung at me the surprise of my life by saying that allopathy is a science. Science has universal laws; the laws of medicine change from country to country and from individual to individual. Its theories change even before they reach us. In arithmetic, two and two always make four. In geometry, the three angles of a triangle are always equal to two right angles. According to the laws of physics and chemistry, the apple always falls downwards, oxygen always excites combustion. In medicine, when the doctor proceeds with the assumption that two and two will certainly make four, the reslut is sometimes three, sometimes zero and sometimes four. When he goes on to prove with all his knowledge and skill that a triangle is a triangle, it

turns out to be a circle. When he administers oxygen to keep the spark of life burning, it extinguishes. When the doctor acts in the hope that the patient will remain on the earth, he flies up to the skies. Medicine is not a science. It is an art which becomes good or bad according to the intelligence of the artist.

Dr. I.A.S. rejects Arabian medicine without knowing anything about it. All Pakistani doctors do the same. On the other hand, Dr. Pardy Lukis, Dr. Birdwood, Dr. Gruner and Dr. Ansari spent considerable time to understand the system of medicine. They understood it, they appreciated it. Dr. I.A.S. blames the ruler for not giving the doctors more facilities.Grant of more facilities would be like giving an import licence to an importer to exploit the consumer. The existing facilities are misused and more are wanted. Is it not funny?

The Pakistan Times
February 7, 1958.

TEARS

I had no desire to write to you, but something that happened recently has rushed blood into my withered veins. Let it be understood that I am neither a supporter of Miss Fatima Jinnah nor an opponent of President Ayub, though I honestly believe that the Presidential form of government is most suitable for our country.

However, to come to the point. Some temporary gates of bricks were constructed by the people to welcome President Ayub to Gujrat on October 18. They gave a beautiful look to some roads and cost us sufficient money. When it was announced that Miss Fatima Jinnah was going to Gujrat to address a public meeting at the same place, some people demolished these gates. My fountain of tears dried up long ago, but this morning, as I returned from my morning walk, a flood of tears broke out. I stood on the brick heaps from the demolished gates and wept bitterly. These tears were significant: they were meaningful. I appeal to your readers to understand their meaning without giving them a political tinge.

The Pakistan Times
October 19, 1964

TEARS

My tears have fallen into the hands of a wrong person-- Dr. A.H. (November 26). Doctors have learnt to see money in pain and tears. For them, tears mean nothing except a chemical compound of phosphorus salt, sodium chloride and a little water, just as man-- the masterpiece of God and 'the root and crown of things'-- is nothing but a heap of cells containing oxygen hydrogen, carbon, etc. etc. costing about four annas.

Tears are a feminine weapon and a woman's last argument to score a point against man. Man's tears are seldom shed but when they are, they are very precious. Their meaning and significance ought to be understood. Dr. A.H. has crudely performed a post-mortem of my tears. He need not induldge in self-reproach for differing with me. Whenever he agrees with me, I feel I must be wrong.

The Pakistan Times
December 3, 1964

TEARS

Now I laugh. First I laugh at myself for having demonstrated my tears in a world where, when you laugh, the world laughs with you, when you weep, you weep alone. Then I laugh at Dr. A.H. for calling my tears crocodile's tears. This is a language without meaning in the context in which it has been used. Even our tenth-class student knows the correct use of this English idiom.

Then I laugh at Mr. N.N's comments on my tears. He says that I should shed tears when the COP leaders exploit Miss Fatima Jinnah. This is a feminine suggestion. The language of tears cannot impress the COP leaders. They will mishandle my tears more roughly than your correspondents. Mr. Mujibur Rahman will see whether they are West Pakistani tears or Bengali tears, Chaudhry Mohammad Ali will only count them just as an accounts clerk counts coins, and when he is tired of counting my tears, he will say, "I am going". Maulana Maudoodi will dismiss my tears by saying, *La hola wala quwwata illa billa.* General Azam will say to my tears, "Halt"! The Red Shirts would say, "All tears are mere water except those of Pakhtoon" Maulana Bhashani would say, "No tears are worthy of notice unless they turn red. "Mr. N.N.'s suggestions excites laughter.

Mr. A.J. mailed to me his letter in advance. Michaelangelo, when an old man; was seen wandering about some ruins in the vicinity of Rome. Asked what he was doing, the great artist, replied, "I am going to school". Mr. A.J. is thinking of historical relics, and not of the newly-constructed and then demolished cement gates.

I again laugh. Mr. S.A. says that when one is numb with shock, he sheds tears. He says that tears should not be demonstrated. In a society where everybody wants to close his eyes at the sight of tears, and no affectionate hand comes forward to wipe them off, there is no alternative but to laugh.

Miss Fatima Jinnah's entry into practical politics as a rival of President Ayub is a tragedy which excites our

compassion and pity. I call this event a tragedy because the principle laid down by Aristotle for a tragedy is that a hero of noble nature and character is placed in a difficult situation. In that situation we expect him to solve a tangle which he actually fails to solve. The final result is that the situation stirs our compassion and pity. In this situation, we have to show character. Those pucca brick gates would not have helped President Ayub to remain President. Their demolition has not disqualified Miss Jinnah from the Presidential election. But we have shown that we possess small minds and little souls.

The Pakistan Times
December 15, 1964

SOME QUESTIONS

Twenty-five friends and relatives who have been elected as B.D.members and several other persons have pressed me to express my opinion on the Presidential elections, but for three months I have observed compelete reticence. I have chiefly differed with the present regime on points about which I have written to President Ayub. I give below some excerpts from my letter to the President.

1. I wrote to you and to your educationists 1,200 typed and cyclostyled pages during the 30 months of Martial Law and published 37 letters in The Pakistan Times pointing out the flaws of the New Scheme. I met 200 educationists, including your Education Secretary, Mr.S.M.Sharif. By thoughtlessly reverting to the old B.A.English course recently, your educationists have taken the 149th step in the old direction, after causing huge losses to the nation's children. This is the expert knowledge of educationists that you wanted us to accept blindly. By exact calculations,I proved how the nation's children suffered a loss of Rs. 2,63,645 by one wrong step of our educationists and such steps come to hundreds.

These educationists demolished the previous structure, but they did not know how to build a new one. They were so ignorant of the local conditions that in actual practice they appeared more foreign than the foreigners themselves. If I convince you that these so-called educationists have misused the trust you reposed in them, what will you do with them when you are re-elected as President?

2. My only asset in life was freedom of speech and it has been snatched away from me. Life has ceased to have any meaning for me ever since. Criticism of Government is as essential for the national life as breathing in individual life. Ideas make nations; when the free flow of ideas stops nations begin to stagnate. Freedom of speech does not mean telling people that man has two eyes, two ears, and one nose. It means the freedom to speak of thing that 'run wholly counter to the spirit of the times'. The second question, then, that I want to put to you is,

what are you going to do with the Press and Publicatons Ordinance if you are re-elected as President?

3. I had 44 letters published in The Pakistan Times on the problem of women in Pakistan. In my letters, I stressed three points: First, that the whole life of man revolves round sex; second, a leader touching this aspect of human life should proceed with the utmost caution; third, that reforms in this direction should be conservative in nature and spirit. If I convince you where you erred and how you erred, what are you going to do with the Family Laws Ordinance?

"Who next, Field Marshal Mohammad Ayub Khan or Miss Fatima Jinnah?" This is the question that has been repeatedly put to me. I cannot answer it unless I know your attitude towards the three points mentioned above to my satisfaction. You and the Governor have recently sent letters of congratulations to the humblest B.D. I am a neglected individual of the country. I hope you will please answer this letter of mine. I have also sent copies of this letter to the Governor and to some persons holding key-positions in the country. I have also sent its copy to The Pakistan Times, which will, I think, suppress it.

Let me, however, tell you one thing. I honestly believe that the Presidential form of Government is the best and that the Basic Democracies have done very useful work, in a lecture at the National Institute of Public Administration in December last, I commended the idea of Basic Democracies at considerable length. In a dozen letters and articles published in The Pakistan Times, I proved, with the support of eminent thinkers, that the parliamentary form of Government based on adult franchise is "an idiotic and funny form of Government", as Meneken put it. My difference with your regime is about the three points enumerated above.

The Pakistan Times
November 3, 1964

AYUB OR FATIMA?

Some of your readers have repeatedly asked me certain questions and asked me to give clear-cut replies without beating about the bush. Below I give some of the questions and my answers:

Q. What is your estimate of President Ayub's achievements?

A. Iqbal conceived Pakistan the Quaid-i-Azam achieved Pakistan; Ayub saved Pakistan. This I believe, will be the verdict of the future historian. It was not without reason that Miss Jinnah had welcomed President Ayub's entry into active politics. He gave us stability and a strong Centre. History's verdict is that a weak Centre inevitably results in the disintegration of a country. When under the Muslim rule, the centre became weak small principalities sprang up. After the Hundred Years war and the War of Roses, Britain was torn to pieces.

Q. Has any good come out of Miss Fatima Jinnah's entry into active politics at this ripe old age?

A. I do not count old age in years. A person can be old at 40 and young at 60. Miss Jinnah has given us tongue and made us vocal. She has acted her part well. She need not go any further.

Q. Who should be the next president of Pakistan?

A. Democracy believes that the people should choose their rulers and leaders and should be able to revoke their choice at intervals long enough to test their performance. We have accepted this principle in actual practice. President Ayub has made a good beginning in many directions. He should continue for another term. At this juncture, we should change the attitude of the President towards some of our problems and aspirations and not the President himself. Unfortunately we have begun to believe that correcting and improving things means getting rid of persons.

Q. What place can you give to Miss Jinnah in our politics?

A. Whoever has come into power in Pakistan has first rushed to Miss Jinnah to receive her blessings and then ignored her, or avoided her, or opposed her or feared her. She remained a neglected mother of the nation. On her part, she remained a distant spectator of all that was happening in the country. She will be a misfit as a President; her inner proclivities fit her most for the Opposition. Opposition is the soul of democracy. In the past, the Opposition in our country changed with the veering wind. Miss Jinnah has character.

Q. What is your opinion about the COP leaders?

A. Adversity has turned strangers into bed-fellows. Some of them have personal grievances against the present rulers and they have appealed to the sentiments of the masses by transforming personal grievances against the present rulers and they have appealed to the sentiments of the masses by transforming personal grievances into national issues. I refuse to believe that the COP leaders are exploiting Miss Jinnah. On the other hand, she is exploiting them to fulfil those desires and dreams which lay dormant in her about Pakistan and its people. Two COP leaders, Miss Jinnah and Maulana Bhashani, can exercise a chastening influence on the extremist COP leaders and keep them within reasonable limits.

Q. Don't you think that the Presidential form of Government has greater possibilities of veering towards dictatorship?

A My observation is different. Wherever parliamentary democracy failed, dictatorship emerged. The Presidential form of government, with an independent judiciary and perfect freedom of speech and freedom of the Press, cannot mature into dictatorship. It is better than quarrelsome parliamentary democracy. The process of making and scrapping constitutions is a precedent pregnant with dangerous possibilities. Britain has carried on for centuries with an unwritten consitution because

indivduals are good. In our present constitution we have provisions for amendments and even for replacing a President.

Q. What will be your advice to the intellectuals of the country at this juncture?

A. When bulls fight, bushes are trampled underfoot. I apprehend chaos in the country. At present passions are running very high and sentiments dominate reasons. In a fit of sentiment, we have done and said things which pleased no one but our enemies. When the mass-mind becomes active, intellectuals become voteless and helpless. The duty of the intellectuals is to exercise a beneficial influence on the politics of the country. They should not engineer, stir and fan the fire of passions.

The Pakistan Times
December 18, 1964

MEDICAL SUPERSTITIONS OF THE ENGLISH PEOPLE

At a great price men purchased the power of giving a natural explanation to the phenomenon by which he is surrounded.

Ignorant man adopt the simplest methods to explain phenomena and these always lead him to his superstitions. Superstition in its earliest form, flowed from the solicitude of man to be delivered from present distress. The human mind when enfeebled by sickness and alarmed with imaginary fears, can be assured with vain hopes. Superstitions have exerted the most terrible influence over the minds of men in all ages and in all stages of civilization. By nothing have annals of medicine been more disgraced than by superstitions. In Western Medicine superstitions are glaringly and abundantly visible.

In Saxon Leechdoms a cure for the gout runs thus. "Before getting out of bed in the morning, spit on your hand, rub all your sinews, and say, 'Flee, gout, flee". Spittle was a charm against all kinds of fascination. Pliny says that it was supposed to avert witchcraft. Theocritus says:

Thrice on my breast I spit,
to guard me safe
From fascinating charms.

Amongst the Britons, says Meryon, when a birth was attended with difficulty or danger, girdles were put round the woman. Many families in the highlands of Scotland kept such girdles until quite recently. Women in labour were supposed to be quickly delivered if they were girded with the skin which a snake casts off. Bezoar stone (concretions found in the intestines of some animals) had a great reputation in melancholic affections. Manardus said that it removed sadness and made him merry that used it. Magic numbers as charms were in use in Anglo-Saxon medicine. 'If any thing to cause annoyance get into a man's eye, with five fingers of th same side as the eye, run the

eye over and fumble at it, spitting thrice' Cornelias Agrippa taught that five - leaved grass resisted poison, and banned devils. He believed that every seventh son born to parents who have not had daughters was able to cure the knig's evil by touch or word alone.

King's - evil and its treatment has an interesting history. Scorofula was treated in superstitious manner by the sovereigns of England and France by imposition of hands. The ceremony is said to have been first performed by Edward the Confessor (1042-1066). A special "Service of Healing" was used in the English church in the reign of Henry VIII (1484-1509). The ceremonies of blessing cramp-rings on Good Friday, called the "Hallowing of the Cramp Rings' is described by Bishop Percy in his "Northumberland Household Book". In the Harlein Manuscripts there is a letter from Lord Chancellor Hatton to Sir Thomas Smith, dated Sept. 11, 1580 about a prevailing epidemic, and enclosing a ring for Queen Elizabeth to wear between her breasts, the said ring having "the virtue to expel infectious airs". In Robert Laneham's letter about Queen Elizabeth's visit to Kenilworth Castle, it is told how on July 18th, 1575, Her Majesty touched for "the King's - evil" and that it was a day of grace!' Sir John Fortescue, in his defence of the House of Lancaster against that of York, argued that Crown could not descend to a female because the Queen was not qualified by the form of anointing her to cure the disease called the "King's Evil". After the ex-communication of Elizbeth by the Pope in 1570, people asserted that the power to cure disease by the royal touch had not been affected by the change of religion or any other cause. The practice was at its height in the reign of Charles II. Lord Braybrooke says, "In the first four years after the Restoration, King Charles II touched nearly 24,000 people. Dr. Johnson was touched by Queen Ann. "The Office for the Healing" continued to be printed in the Book of Common Prayer after the accession of the House of Hanover (1714). The curious fact was that the hereditary right of succession was repeatedly interrupted, yet the power of healing remained. In connection with this royal touching, pieces of gold were given by the sovereigns to be worn as amulets. They were called 'touching pieces', and they were supposed to possess curative and

preventive medicinal effects. Chips and handkerchiefs dipped in the blood of King Charles I (1649), were said to have been efficacious in curing sick persons in hundreds of cases (Edward Berdoe) in England connected with witchcraft were most numerous in the seventeenth century. The most interesting is that of the Suffolk witches, when Sir Mathew Hale was the judge, and Sir Thomas Browne the medical expert witness. This learned physician testified that certain children, said to have been bewitched, suffered from fits, heightened to great excess by the subtlety of the devil co-operating with the witches. At the accession of James I of England (1603), a law against witchcraft was passed, which continued in force for more than a century. It ran thus, "If any person or persons shall use practise, or exercise any invocation or conjuration of any evil and wicked spirit, or shall consult, covenant with, entertain, employ, feed, or reward any evil and wicked spirit, to or for any intent or purpose, or take up any dead man, woman, or child out of his or her or their grave, or any other place where the dead body resteth, or the skin, bone, or any part of any dead person, to be employed or used in any manner of witchcraft, sorcery, charm, or enchantment or shall use, practise or exercise any witchcraft, enchantment, charm, or sorcery, whereby any person shall be killed, destroyed, wasted, consumed, pined, or lamed in his or her body or any part thereof, every such offender is a felon without benefit of clergy". This law speaks volumes about the medical superstitions of the English People.

Strutt says that it was extremely dangerous in those days to pretend to any super natural knowledge; as every one believed in the influence of malignant spirits, and they were obedient to the call of the mecromancers. "No contagion could happen among the cattle of a farmer but devil was the cause, and some conjurer was sought out; so that if any wretched vagabonds of fortune tellers could be found, they were accused of this horrid crime, and burnt alive. Stow records that one Roger Bolingbroke, in the second year of Henry the Sixth (1423), was accused of necrotmancy and endeavouring by diabolical arts to consume the king's person. He was seized with all his instruments of magic and set upon a scaffold in St. Paul's Churchyard, were he abjured his diabolical arts in the presence

of the Archbishop of Centerbury and many other prelates. The punishment for witchcraft was hanging or burning alive.

It was extremely dangerous to profess superior knowledge in England in the sixteenth and the seventeeth centuries. Whoever tried to import Arabian knowledge and learning was accused of magic. Pietro of Abano was devoted student of Ibn-i-Rosch. He was accused of practising magic. He was found guilty by the Inquisition; but he died before the trial was completed, he was merely burned in effigy. Roger Bacon's acquintance with Arabic directed his mind towards the scientific study of medicine. By theologians, says Edward Berdoe, he was believed to be in league with the devil, because of his scientific attainments. In the Catholic Church there are special saints who are invoked for various diseases. History of Medical Superstitions gives us a list of forty saints whose help is sought in curing sore breast scald head, inflammations, toothache, lunacy, sore eyes, epilepsy, colic, fistula, convulsions, haemorrhoids, coughs, plague, stone, lameness and other diseases. For centuries "Medicine" for the English people was anything wonderful, mysterious, or unaccountable. The word "carminative" (a comforting medicine, like tincture of cardamoms) means really a charm medicine, and is derived from the Latin *carmen*, a song-charm. The word enshrines the fact that magic and medicine were once united. In his book "Mysteries of Magic" Waite has shown that the English people believed in white magic and black magic. White magic according to popular belief is beneficient, and black magic is diabolical and hurtful. The belief in witchcraft which still exists not only amongst the ignorant and degraded, but also amongst cultivated and intelligent persons, is proved by a case reported in the *Daily Telegraph* of November 21, 1892 Father Aurelian declared before the court that the evil spirit entered the boy's body through the witchcraft of a Protestant woman named Herz, and the latter accordingly instituted proceedings against him for slander.

The spirit of Islam is strenuously opposed to all magic and superstitious practices. It is customary amongst the English writers and historians to ridicule the claim of the Muslims to the

high antiquity of their knowledge of the arts and sciences, but true and impartial history bears witness to the wisdom and learning of the Muslims. In Muslim Medicine there are not even traces of superstitions that are so glaringly and abundantly visible in the Medicine of other nations. Islam afforded just that stimulus to thought and that upheaval of dogma and prejudice which were eminently favourable to the advance of medical science. Islam aroused the spirit of investigation, and men took to thinking for themselves. What the younger generation among Muslims must know and understand is that Muslims had a brilliant culture at the time when nations which now lead the world intellectually, were sunk in barbarism. The term "The Dark Ages" as used by Western historians, does not apply to the Muslims; it was only in Europe that it was dark.

The Pakistan Times
January 5, 1964

Hakim Syed Irshad got published a book on adult education in 1942 which shows his enthusiasm about education.

ADULT EDUCATION GUIDE

(REHNUMAI TALIM-I-BALIGHAN IN URDU

By Mr. S.M. Irshad

Approved as a library book in the Province of Delhi (vide letter No. 249 dated February 25, 1942).

THE INDIAN JOURNAL OF ADULT EDUCATION HOSHAGABAD, SAYS

"The book has been ably produced by Syed Mohammad Irshad. The author has made a substantial contribution by publishing this work. It is both comprehensive and practical. We have no hesitation in commending it to all teachers and administrators and friends of adult education. Normal training schools would do well to put the book in the hands of scholars under training".

MISS. RUTH URE SAYS

"I think you have done well, and am sure that the book will serve to stir up and aid many in the cause of adult education."

MR. F.J. NEWTON M.A. SAYS

"Mr. Irshad has compiled a book in Urdu on Adult Education which is a comprehensive and the most important task of teaching the illiterate masses of Indian adults to read and write. I wish heartily to commend this useful book to those who are interested in and engaged in this useful work".

ADULT EDUCATION

Our legislators appear to be serious about adult education and I want to make a few observations about this important matter. In my youth I was very enthusiastic about adult education when I challenged the views of Prof. N.G. Ranga as they were advocated in his book "Adult Education Movement". Later, I published a book on the art of adult education which was approved for the training schools of the Delhi University and those of Hyderabad (Deccan).

I also compiled three other books for illiterate adults. The Punjab government purchased 18,000 copies of these books from me. The Governments of other provinces also bought these books.

In modern life, most of the work is done by written direction; so literacy is essential. The definition of literacy in India was the "ability to write a short letter to a friend and read the answer." Dr. Chatuvede proposed that a better test would consist of reading and writing 100 of the commonest words. The All-India Education Conference, Bhagalpur, defined adult education as the "ability to read and understand the reader of the second primary class; ability to write a simple letter to dictation; ability to fill up different postal forms; knowledge of weights and measures and the four basic rules of arithmetic." The Punjab Adult Conference, sponsored by Miss Mason and presided over by Mian Afzal Hussain, was held in the Hailey Hall in 1945, I attended it. There we defined the minimum standard of literacy as "ability to read simple language, to write simple sentences and to handle simple problems on the basic rules of arithmetic".

In my considered opinion, approach to adult education should be made in the light of the following points:-

1. Adult education should be done by the Government, lest it should be made an instrument of political or religious propaganda.

2. I have examined the history of the movement of adult education in different countries; Russia, Turkey and China have a lot to teach us in this matter. We must study how these countries were able to overcome illiteracy. For example, the literacy percentage in Russia in 1913 was 22, but in 1935 it shot up to 92.

3. Adult education is a distinct art, and we must have special trained workers for it. Children's teachers cannot do this because adult psychology is different from child psychology.

4. Children's literature does not suit adults. We will have to produce special literature for adults with two objects in view; to create in them the literacy capacity and to save them from relapsing into illiteracy.

5. The method of teaching a language to illiterate adults is very important. I tried various methods on adults. I found the alphabetical method hopeless. Adults cannot concentrate on sounds which appear to be meaningless. I found the "Look and say method" very satisfactory. At the very start, adults are pleased to know that they can decipher meaningful words. In this method we proceed from sentences to words and from words to letters. More experiments are necessary to perfect this method.

The Pakistan Times
December 11, 1963

ADULT EDUCATION

I wish I had the power to convince those with whom final decisions rest that you have written very meaningful things in your editorial "Regrettable" (August 8).

During the last 20 years, we have never done the work of adult education seriously. Two books by Frank C. Laubach--- "Towards a literate world" and "India shall be literate" that are still with me --- will prove that our approach to this problem has been basically wrong. In my own books, I showed how determined nations could eradicate illiteracy. For example, when Russia launched its first five year plan, the literacy percentage was 19.5 within five years, it had shot up 65 per cent and after the Second Five year plan, nobody below the age of 55 years was illiterate.

I make some suggestions which should help the Provincial Government to consider your significant suggestion; "We hope that the decision to abandon the adult literacy drive will be reviewed, and a fresh compaign launched".

1. In modern life, most work is conducted by written direction. Illiteracy retards improvement and uplift and saps our energy. Whatever sphere of social uplift we may aim at, every sphere moves towards the one great stumbling-block-- "illiteracy".

2. We can eradicate illiteracy from our country by a double sided compaign, from the top and the bottom, that is by making primary school education universal and compulsory and by starting adult education in right earnest.

3. We must first define adult education in the light of the definitions offered by Dr. Laubach and Dr. Chatuvede. The definitions offered by the Second All-India Education Conference held at Bhagalpur and the standards laid down by the Education Department of the former Punjab also deserve attention. It must not be forgotten that the

Hindu Congress, with the blessings of Mr. Gandhi, made adult education a vehicle of political propaganda (vide "Adult Education Movement" by Prof. N.G. Ranja), while the Christian missionaries use it as a means to propagate religion.

4. It will be of immense use if we can examine the history of the adult education movement in advanced countries. Japan entrusted adult education work to a particular department in 1930. America started adult education in 1880. Religious institutions started adult education in Britain and in 1924 it matured into a full-fledged movement. Dr. James Y.C. Yen started adult education in China and laid the foundation of the National Association of Mass Education in 1923.

The history of the adult education movement proves beyond all doubt that the Provincial Government has erred in dropping this scheme.

The Pakistan Times
August 18, 1967.

EDUCATIONAL STANDARDS

We were given to understand that Pakistan shall prove a land of milk and honey for the common man. We had hoped that with the birth of Pakistan, the State will co-operate to create through Education a new type of man keeping in with the aspirations, ideals and traditions that were responsible to make Pakistan a reality.

In the domain of education rather miseducation, things were too bad to admit of quack and half-hearted treatment. We, therefore, looked to the Government to realize the need and importance for intelligent planning co-ordination of activity and canalising of enthusiasm and finally assume responsibility to produce effective citizens for Pakistan. But unfortunately during the past one year or so things have happened in the educational sphere of our province which have led me to the conclusion that education has become a queer hobby of certain dominant individuals. It is indeed pathetic to find that men occupying positions of eminence and responsibility in the educational and administrative fields would have made the confusion worst confounded by their ill-conceived utterances and short sighted policies.

All that has so far been said and done about education in the name of "Reforms" has led me to the conclusion that the pressure groups in Pakistan are out to hatch a conspiracy to deprive the poor of the scanty opportunities they had for self-development.

When industry and commerce became monopolised in fewer hands we did not mind. When we saw that two kinds of education was imparted to our boys, one to the rich to select rulers and the other to the poor to turn them into docile instruments, we tolerated it. When the Vice-Chancellor propounded his queer "Theory of Distillation in Education" at the University stage, we waited to see what alternative he had to offer to the "Dregs" forced to stay behind. Now, when restriction after restriction is being imposed on the poor to deprive them of

the self-created opportunities for mental development we can no longer stand it.

As a tutor to the sons of Indian Princes and ministers for over ten years, I had to deal with boys for whom it was a problem to pay a monthly fee of annas four only, and also those boys who on showing me their newly purchased rugs for winter remarked "Damn cheap Shah Sahib, 300 chips each" I have in my life handled those boys who spoke flawless English at the age of five years and also those boys to whom the exact significance of words like dinner, lunch, breakfast, bedroom, drawing room and sofa remained foreign upto the Intermediate standard. I ask these educationists in all earnestness what justification they have to expect equal results when there exists so great, a disparity in economic conditions and in opportunities for complete self development. I have reasons to believe that twice-baked 10 or 15 per cent, who will be allowed to enter the portals of Universities will only be those who are brought up in the laps of nurses and attended first rate institutions staffed by foreign qualified teachers.

Further, our leaders have promised to give us a republican or democratic form of Government. We know that the Americans possess perfect democracy in Education. Education there is not a monopoly of the idle rich but the birth-right of every American child. No attempt is made by the American educationists to dole out education according to social position. But our leaders or educationists seem to have made up their mind to reserve jealously higher education for a few, as at Oxford and Combridge. Should we understand that the pressure groups in Pakistan take a patch from here and a patch from there, which suits their purpose, to give us the taste of that long wished for freedom and independence about which we had heard so much?

I hope the educationists whose misdoings and ill-conceived utterances have caused sufficient discontent and unrest will attend to my letter and say something in reply before I proceed to develop my points briefly touched in this note.

C. & M.G.

June 8, 1955

EDUCATION REPORT

Our present leaders have repeatedly invited constructive criticism of their policies and achievements, because like all wise rulers that realise, as the Chief Justice of India, Sir Maurice Gwyer put it some 20 years back, "The time is long past when mere criticism of government was sufficient to constitute sedition, for it is recognised that the right to utter honest and reasonable criticism is a source of strength to the community rather than a weakness".

You know that education involves the whole future of the nation. Naturally, all schemes concerning education must engage our first attention. During these three months, I have given a great deal of thought and energy to the implication of the Education Commission's Report. I have read the Report twice; I have compared it to the Wardha Scheme. I have exchanged views with 25 teachers of various cadres. I have read 225 of the text-books prescribed for various classes from the primary stage to the University. And I have come to the conclusion that there is much in the Report that will tend to retard the educational progress of the common people. I feel that there should be a thorough discussion of the various aspects of the Report. Are you prepared to devote some space in your columns to this important matter? In any event, I have made up my mind to make my voice heard.

The Pakistan Times
May 20, 1960

EDUCATION REPORT

The Education Report as a whole makes a fine piece of literature. It is a Utopia, surpassing Sir Thomas More's Utopia in many respects. I wish I had in my possession a magic wand to help me in implementing the whole Report overnight. I insist on the word 'whole'. The Commission has referred frequently to the educational policies of the U.S.A. and the U.S.S.R. to justify its recommendations. But, the Report is for Pakistan, where the grinding poverty and extreme distress of the people have to be seen to be believed. At any rate the Education Commission's Report has underlined the need for an Economic Commission to suggest how we may catch up with America and Russia in the economic field as quickly as possible.

If I showed you the rose, but gave you the thorn, you would naturally suspect my intentions. If I started building a house for you from the roof downwards, you would surely question my sanity. You know, where there is the rose, there are thorns too; so the Report has thorns as well as roses. But the educationists on the administrative side have started giving us the thorns whereas the roses are being withheld. One fine morning the University announced that the B.A. course had been extended to three years, as if this was the only recommendation spreading over the 360 pages of the Report. The students will have to study some five or six subjects during the first year, and if they fail, they will get only one more chance to pass the examination.

It appears that the Board of Secondary Education and the University are running a race to implement all those recommendations in the Report which have been vigorously and vehemently challenged and opposed in the past. In a few hasty sessions, the Board decided that, at the Matriculation stage, the students would have to study nine subjects (12 papers), instead of five.

We rushed through the Bill for the establishment of the Board of Secondary Education. We deprived the University of the bulk of its income, and made it a deficit institution. The

administration became top-heavy, and improvement practically stopped. The Board of Secondary Education became an examining body and is charged with duties which the University used to perform more efficiently. At any rate, the Board has done nothing that the University could not do. Now, we are making the Degree colleges deficit institutions by separating the Intermediate classes from them, without thinking from where the money to run the degree colleges of the Commission's conception will come.

The Pakistan Times
May 29, 1960.

EDUCATIONAL PROBLEMS

The hasty decisions of the Curriculum Sub-Committee constituted by the Education Department have disturbed the order of my notes on the Education Report. I want first to appeal to them in the light of their own doings not to proceed with breakneck speed. Indeed, hasty actions were responsible for the suffering of the students community at the hands of the educationists on the administrative side. Here are a few out of numerous examples that I have collected.

Till this year, the students of the Intermediate class were required to read intensively 1,400 pages of English text books. They were expected to do justice to a question on explanation with reference to the context. It meant that they had to memorise 120 names of English authors and poets along with the title of the lessons. Not only this, they had to learn the connection of every sentence with the lesson, and then to reproduce in their own words the selected lines, explaining all allusions and difficult words. Generally, the examinees did not touch this question in the examination. After experimenting for two years, this type of question was omitted from the syllabus by a circular letter.

Off and on, the lecturers who actually taught the students, complained in these columns and elsewhere that it was not humanly possible to finish 1,400 pages within two years. Then some 54 pages of poetry were ordered to be omitted. But the protests continued and the students went on cutting a sorry figure in the examination. Now, this year, another 298 pages have been omitted. This is how the younger generation has been harmed by experiments and thoughtless hasty actions. Nobody ever cared to know what was being given to the students to read and what was happening to them.

Take another instance. Some four years ago, the University prescribed "Poems for Pleasure" for B.A. edited by A.F. Scott. and priced at Rs. 9.00, it abounded in local touches, allusions and historical references. The cover of the book was so charming that nobody, I am sure, bothered to see what was

inside. After experimenting on the unfortunate student community for some time, 104 pages out of 252 were ordered to be omitted, though the students had to pay for the whole book to the foreign publishers. Even then the book contained poems which we had to refer to London to understand. If under these circumstances the boys and girls cut a sorry figure in the examinations, who is responsible? If the Commission arrives at the conclusion that higher education should be restricted, because the results are poor, is it justified?

For four years we had no English text-book for the Matriculation classes. It took our educationists five years to understand an elementary principle of education that text books should occupy a central place in the teaching of a language. Now three books have been introduced at the Matriculation stage. But it appears the Education Department is not satisfied with this experiment. It wants to continue its own experiments. On May 29, 1960, the Education Sub-Committee is reported to have recommended, "for the first three years no books should be prescribed for the students." I wonder when this chain of experiments on the younger generation will stop.

The Pakistan Times
June 9, 1960.

EDUCATION REPORT

Ever since I started expressing my views on the Education Report, I have been receiving letters, mostly anonymous, advising me to do this and say that. I want to tell these persons that I hate anonymity in public matters. If we claim to have discovered the truth about a particular matter, we must have the moral courage to make it known. I am concerned with my own views about the Report. My main worry is that educationists on the administrative side who allowed education to suffer political corruption, are now trying to pass off as heroes of reform. Another point that I want to emphasise with all the force at my command is that the Education Commission has based its conclusions on the education of a time which was afflicted with political corruption.

Other countries establish Boards of Secondary Education to judge scientifically those students for whom diversion at the pre-University stage becomes essential. But they do not put the cart before the horse. First they make adequate arrangements to absorb those students whom they drop at this stage. Experience proves that we in Pakistan establish such Boards to create hurdles and barriers in the way of University education. While recommending the separation of Intermediate classes from Degree colleges and the establishment of Boards where they do not exist, the Report says: "So long as these classes remain in one institution, there will be every temptation for indifferent students to drift into higher education.......... Our recommendation will further see the elimination from higher education of many students who in an institution of the above kind drift into University education". We want to transform Degree colleges into Harrows and Etons, without caring for the needs of those who will be ex-communicated from the University. An education officer in the Government of India, once said: "The tremendous gap between the intellectually rich and intellectually poor must be closed. We cannot afford intellectual brahmanism any longer." This holds true even today.

We make money to be the judge of merit. The Commission has frankly and repeatedly told us in its Report,

"People must rapidly set aside the erroneous belief that education can be had 'on the cheap' we believe that good education cannot be had cheaply". This clearly means that when education becomes good in our country, poverty becomes a bar. The Commission has recommended a 60 per cent increase in the monthly tuition fee. A headmaster was telling me the other day, "The most painful experience of my life is that every month at the time of realisation of fees we have to drop many intelligent students". We often imitate highly advanced countries without caring a bit for the financial implications of our steps. History proves that financial confusion and catastrophe await a nation which proceeds with its key problems thoughtlessly. In pre-partition days the University was faced with a heavy responsibility of conducting examinations. The financiers, the economists and administrators put their heads together to find a way out. Finally, an office of the Controller of Examinations was created under the aegis of the University. Thus the University was saved from financial ruin. Unfortunately, the burden of thoughtless actions finally falls on the poor. We know the University is thinking of raising examination, tuition and registration fees to make up the deficit.

During the days of our political slavery, whenever the question of extending the B.A. course arose, the concensus of public opinion was to eliminate the Intermediate classes and to add one year to the Matric class, and one year to the B.A. class. The Commission felt inclined again and again to extend the Intermediate course to 13 years on the ground that in America its duration is 13 or 14 years, but somehow it has not done it. However, the way the Secondary Board has started making syllabi would extend it to 14 to 15 years. The Commission has extended the B.A. course, the Engineering course, the Agriculture course each by one year. The law course is automatically extended to four years. In a poor country knowledge should be made intensive not extensive. This means that the method of instruction should undergo a drastic change--and not that the duration of courses should be increased.

The Pakistan Times
June 14, 1960.

IMPORTANCE OF ENGLISH GRAMMAR

It may sound surprising or unconvincing, but it is true that according to the new scheme of studies, students of the IX and X classes will learn the English language without learning English grammar. The dictionary defines grammar as a system of general principles and of particular rules for speaking and writing correct language. From times immemorial, educationists have believed that it is not possible to neglect the grammar of a language. Separate papers were always considered necessary to test the knowledge of applied grammar of a student.

Browning sang at a Grammarian's funeral:

"So, with the throttling
hand of death at strife,
Ground he at grammar
Still, thro' the rattle, parts
of speech were rife........"

In an autobiographical note, Churchill has told us how his teacher, Mr. Somervelle taught him grammar at Harrow-- "Not only did we learn English parsing thoroughly, but we also practised continually English analysis. Mr. Somervelle had a system of his own. He took a fairly long sentence and broke it up into its components by means of black, red, blue and green inks. It was a kind of drill. We did it almost daily. Thus I got into my bones the essential structure of the ordinary British sentence...... which is a noble thing".

Now, examine the new syllabus of English for the IX and X classes in the light of these observations. In the syllabus of the X Class English grammar has been absolutely omitted. The paper will be of 100 marks, precis will carry 20 marks and four textbooks 80 marks.

Churchill's teacher considered analysis very necessary but our educationists have clearly stated on page 279 of the

Curriculum Committee Report: "Analysis is not to be expected", though at many places it is stated that teaching of the subject should aim at the correct use of language and sentence structure.

The syllabus of the IX Class is more interesting. According to the original scheme, no textbook was to be taught. After a month, it was decided to introduce one text-book. Then after two months it was notifed that students would read two textbooks. Again after a month, it was notified that students would have a little dip into English poetry. These hasty and repeated changes swept away the original syllabus of English grammar. Now it has been decided that a few exercises given at the end of one text-book will be sufficient to test the students knowledge of English grammar. These exercises include only one question on punctuation and one on direct and indirect narration. Previously, teachers did thousands of questions on these rules with students. To the casual observer, it will be quite clear that no applied grammar is going to be taught to the students of the IX and X classes.

I ask in all earnestness: how long will these whims and fancies of educationists be passed on to the common man's child as expert knowledge? How can the ordinary child with this knowledge of English show good results at a higher level where the curriculum becomes typically English? How can a poor child compete with a rich child coming from a first class school?

The Pakistan Times
Marah 16, 1962

IMPORTANCE OF ENGLISH GRAMMAR

Mr. Peter Mac Carthy's attitude to my letter on the importance of English grammar is thoughtful and inspiring. He has, I presume, a voice in the affairs of our country, and it will, therefore, be useful if I pursue this important matter with him a little further. My chief point and main worry is that the present undemocratic attitude of our educationists towards the English language is creating an education oligarchy in our country.

At the college stage, and in all competitive and professional examinations, and in the case of superior services, we are giving more importance to the English language than the British gave to it. But at the Matric and pre-Matric stages we are lowering the standards of teaching English, and mutilating the syllabi to the detriment of the common man's child.

If the method by which Churchill learnt King's English was really obsolete, he would not call it a 'noble thing' and would not commend it at the age of 80. Often man takes a mere change for progress, though it is retrogression. To implement schemes with immediate effect and then to look for workers is like preparing the kitchen when there is nothing to cook. To expect that the old type of teacher (like Mr. A.A. who understands by applied grammar the knowledge of singular and plural) will be able to teach according to the new scheme is like expecting a cart-driver to fly an aeroplane. The trouble is that these things are definitely going against the common man's child.

During the last 12 years, our educationists made 20 changes in the teaching of the English language that created 'apartheid' (discrimination) in the country. It will be quite visible to everybody (except of course to the jaundiced eye of Mr. A.A.) that the students of IX and X classes will not read real grammar or functional English or remedial English, call it what you choose. Two of the three books prescribed for the IX class do

not contain a single exercise on grammar and the third book contains a few unsystematic exercises.

When these students with so poor a knowledge of English go up, they will be required to understand 12 prescribed books of English written by standard authors in the B.A. class, in addition to functional and remedial English. If they fail once they will be asked to go. If they do not get 70 to 75% marks in English in the B.A. (final), they will disqualify themselves for taking up M.A. in English. One year's gap has been created in learning English at the college level; there will be no examination in English at the end of the XI Class. Standard authors have been introduced in the XII Class, and there is already a hue and cry against these books. All these schemes and these rules are going against the interest of the common child.

Mr. A.A. says that the English language has been relegated to a secondary position, but this is done only in the case of the common man's child. My attitude towards the English language is not sentimental. I possess a workable knowledge of Arabic, Persian, Urdu and Punjabi. But I have found King's English a useful aparatus of symbols for the conveyance of thought. It is terse when I desire brevity, stately when I desire nobility of expression and music when I desire beauty. We cannot afford to ignore the cosmopolitan nature and international status of the English language. If it is to stay in our country, it must stay with equal opportunity for all to attain proficiency in it. At any rate, it should not create 'apartheid' in our country.

"Opinions entering the head through the stomach lull conscience to sleep".

The Pakistan Times
April 3, 1962

A SECOND LANGUAGE

The question is not whether Urdu and Bengali should be our national languages; the real question is which should be our second language. For years, the Turks had French as their second language; in 1928, they shifted over to English. We have to decide between English, Arabic and Persian. Punjabi, Pashto and Sindhi do not fall under this discussion because they are regional languages or dialects.

Churchill once said; "To have a second language at your disposal is a suitable advantage. Our educationists are too often anxious to teach children so many different languages that they never get far enough in any one to derive any use or enjoyment from their study. The boys learn enough Latin to detest it; enough Greek to pass an examination enough French to get from Calais to Paris; enough German to exhibit a diploma; enough Spanish or Italian to tell which is which; but not enough of any to secure the enormous boon of access to a second literature".

Our educational policies are confused on this point. Examine this year's Intermediate Islamic Studies Paper II. The two page paper has 70 words in the English script and language.

What the English did to Latin and Greek, our educationists did to Arabic and Persian. Then came the turn of English. The English syllabi of the privileged schools remained intact. But for the common man's child the English courses have been changed a hundred times as if all the 'reforms' are meant only for them. The result is that we have started producing graduates who possess neither a good knowledge of English nor of Urdu.

I love Urdu but I do not wish to make a sentimental and impractical approach to it. Languages grow and develop; they are not made to order. Our educationists would do well to note that on account of the thoughtless and frequent changes in the English syllabi, our youth have started minting a new kind of

Pakistani English. The Americans can afford to change the King's English. We cannot. Will our educationists do something about this matter?

The Pakistan Times
May 30, 1965

GETTING IT RIGHT

By telling us that the authorities are evolving new spellings -- 'Silence' for 'silance' (October 30)-- you have touched a subject that has been revolving in my head for several months. A few months ago, a vernacular Paper published a photograh of a signboard in which the word 'dangerous' was spelt as 'dangerious'. Recently, I visited a standard technical institution, which is often visited by foreigners. The first word painted in capital letters that met my eyes was 'Enterence'. Every morning, I pass by a shop which has a board saying 'Lamonade' in bold letters. By such signboards, we show to the foreigners our poor knowledge of the English language though Pakistan had produced scholars of the English language of whom even England can feel proud.

It is my lot to teach written English by correspondence or personally to graduates and postgraduate students and to young men going up for competitive examinations. The mistakes that I have to correct on the very first day are these-- Comming, 'runing', 'speach', 'begain' I look at five pages written by a young man who passed his B.A. in the second division in 1969. In five pages, he has committed 50 errors of spelling, and mis-spelt words like grammar', 'Tuesday', 'Wednesday', 'decide', 'character,' and 'engineering'.

A short-hand instructor once journeyed to Gujrat to explain to me his difficulties with his students' spelling mistakes. When I showed him some notes in my diaries, he repeatedly requested me to supply them to the Press. A senior English Master (M.A.), working in an English-medium school, committed nine spelling errors in three letters he wrote to me. Once a vacancy had to be filled in an English-medium school and many M.As., M.Eds, and B.Eds applied for it. An official asked me to set a paper. One of the questions I set was this: "Complete the following words by adding 'ance', 'ence', or ense' clear--, semb---, remember---, non---, inadvert---, susp---, penit---, exp---, off---, pret---, occur---. There were protests and the question paper had to be altered.

So long as the English language is indispensable for us, we must maintain standards. The present deterioration requires educationists and scholars of the English language to move at once. The book "20,000 words Mis-spelt" by Louis Leslie must be introduced at once. Syllabi contain this instruction: "Up to 10 marks may be deducted for bad spelling, handwriting and punctuation." This is very vague, and candidates do not know that they have been penalised for bad spellings. A separate question paper carrying 10 marks should be included in Paper B for the matriculation, F.A. and B.A. examination.

Spellings in the English language are in an unholy muddle. The Americans are trying to improve them. They spell programme' as 'program', centre' as 'center', 'labour' as 'labor' etc. We are also an independent nation, and we should also make our contribution to this process. Why shouldn't 'tuition' be spelt like 'institution'? What is the relation of the spelling of 'mistletoe' and 'bourgeois' with their pronunciation, 'misleto' and 'boorzhwa'? What purpose does 'k' serve in 'Knight' and 'l' in 'cal', and 'n' in 'hymn'. Why shouldn't 'rendezvous' be written as it is pronounced: 'Rendevo'? Why should we pronounce 'prove' 'dove', 'drove' and 'food' and 'blood' differently. Why should not the students spell 'beauty' like 'duty'? Why should 'rough', 'bluff' and 'plough' be differently spelt? Why shouldn't we pronounce it in 'full'?

No doubt, English spellings are in need of desperate reform. But our graduate and post-graduate students had better leave the matter to educationists and scholars.

The Pakistan Times
November 5, 1970

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NEW COURSES

You have rendered useful service to the nation's youth by writing some thought provoking editorials. I have made seven readings of the Education Commission's Report, and three of the Curriculum Committee's Report. I have noted a large number of points that need to be examined thoroughly. To begin with, I mention here five points. Pray understand them and on behalf of the nation's children seek clarification from the authorities concerned.

1. A student in the 9th class will be promoted to the 10 class if he passes in two out of four papers. However, he will have to clear these two papers in addition to at least four papers of the 10th class before he is promoted to the 11th class. But all the 45 or 47 periods of the 10th are booked for the six or seven papers of the 10th class. There is no provision in the time-table for imparting instruction in the papers in which a student has failed in the 9th class. To expect that students of tender age who have failed in two papers in spite of regular instruction will be able to clear these papers without any coaching is to hope for the impossible. The load of work in the 10th class is very heavy; the Curriculum Report itself admits that. Moreover, the students will fail in four different papers. This means the schools will have to make four groups of such students. All this will require more money, time and teachers. Where will these things come from? How schools with limited resources and limited number of boys can handle this situation.

2. General Mathematics has been made compulsory up to the 9th class for all students. The syllabus includes the whole of Arithmetic that was previously taught in the 9th and 10th classes, in addition to some geometry and algebra, each of 25 marks. There are thousands of girls who do not read algebra and geometry in the middle classes. How can they study higher algebra and geometry without possessing the basic knowledge of these subjects in the syllabus of mathematics for the 10th class,

trignometry and higher algebra, now taught in the Intermediate classes, have been included. In the countryside 85 per cent schools do not have highly qualified teachers for mathematics. Would not the students reading in these schools be doomed for a long time to come?

3. The syllabus of geometry for the 9th class includes some 20 theorems. But the unsystematic and unmethodical way in which these theorems have been picked up from here and there makes the teaching of geometry quite illogical. Two examples will explain my point. The logical proof of the therorem --- If two straight lines intersect, the vertically opposite angles are equal-- depends upon the first theorem--- If a straight line stands on another, the angles so formed are equal to two right angles. The former theorem is included in the syllabus while the latter is omitted. Similarly, the proof of the theorem--- the angles of a triangle are equal to two right angles--- depends on the knowledge of two theorems both of which have been omitted from the syllabus of the 9th and 10th classes. The purpose of teaching geometry is to develop the reasoning power of the students by leading them from the known to the unknown. But the present syllabus encourages cramming. Will somebody explain how will it be possible to retain the logical aspect of geometry with this syllabus?

4. We are taking steps and retracing them in such hot haste that the students, teachers and parents are sometimes left guessing. According to the original decision of the Curriculum Committee English paper 1 for the 9th class was to include only functional English, and no text book was to be taught. But after about a month a statement was issued that out of 100 marks 40 will be allotted to a prose book and a poetry book. Then just two months later another order was issued to the effect that students of the 9th class will have to cover two prose textbooks. Half the year has passed, and the students now are required to

cover in the 9th class 225 pages of prose books, in addition to the poetry book, which is yet under print.

5 I quote a nice and fresh example of the consequences of hot haste. New scheme for the first year of B.A. course was introduced without making any arrangements. The teacher and the taught groped in the dark till the examination came. The candidates cut a sorry figure in the functional English examination. But to prove that the new scheme was working well the head examiner had to give interesting revised instructions to the sub-examiners. For example, most of the candidates did not understand the first question. The head examiner wrote to the sub-examiners. "It may be found that some students have not understood the pictures, so allow free interpretation". Few candidates understood question No. 4. The head examiner directed per revised instruction. "The previous marking instructions are cancelled. Award ten marks to all candidates whatever the answers". Even the superintendents did not understand the significance of some questions and gave wrong interpretations. The Registrar had to communicate to the sub-examiners the roll numbers of candidates whom the superintendents had misled. According to a modest estimate 15 to 20 marks will have been awarded to all the students for doing nothing, pass marks being 40. If these papers were marked according to the standards observed in the case of old B.A. students, the result could not have been more than 5 per cent. To crown all this stuff, when promoted to the II year (B.A.) the student will be required to cover in nine months 12 books of English costing about Rs. 60.00 and extending over about one thousand pages.

The Pakistan Times
July 17, 1961

NEW COURSES

In the education field things have started moving at such a speed that it is perhaps impossible to provide simultaneously for measures required to deal with problems, reforms will create. Uncontrolled motion is terrible. Guide it, and stop it when it is leading us into danger. It is my confirmed conviction that if changes in education are to be established on the secure foundation of popular consent and sincere approval, they must be inculcated through discussion. In this letter I send you three points for the immediate attention of educationists who should understand the age-wise intellectual development of a child.

The Curriculum Committee Report says (page 20)..... "Experts are inclined to crowd material on their own subjects ..... heavy syllabus not only stunts the intellectual growth of children but has a great demoralising effect on them". On page 294, the Report says: "At first sight the load will appear to be heavy". Now examine the syllabus of social studies for the 9th class in the light of these observations. Social studies will be an integrated course, mainly based on History, Geography and Civics. This compulsory paper will carry 100 marks. Books of 509 pages in two parts have been published and another of about 300 pages (history) is under print. Time allotted to cover 809 pages in the scheme is four periods per week, each period of 40 minutes. The books are so factual that no student can afford to leave a line without memorising it. The geography book appears to me to be almost a literal translation of Morrison's book which I had read in the Intermediate class. The book on Civics covers much of the matter now included in the Intermediate courses of Economics, Statistics and Civics. There appears to be little co-operation and co-ordination among the three different authors who have compiled the three books for one paper. Each one of them has compiled the book as if his is the only book that is going to be taught all the year round.

Wrong questions or wrong answers in a book of Arithmetic injure the student's initiative and self-reliance. I have in my possession copies of the arithmetic books, approved by the Education Department, in which questions or answers

were wrong in the first edition. They are still wrong though the books are running the tenth edition. No one cared to revise them once royalties started coming in. The usual practice was that the title of a book bore a high sounding name while the book was actually compiled by hired junior people, or the author asked junior teachers or senior students to work out the sums, and inserted the answers in the books without checking them. I had hoped that this evil would disappear with the introduction of new books, but I am disappointed. Many answers in the book of arithmetic prescribed for the 9th class are wrong. The book requires a corrigenda. For example, in exercise No. 15, page 67, either sums Nos. 8 and 9 are wrong or their answers are wrong. Take the English Book prescribed for the 9th class--- "Gulliver's Voyage". The opening sentence is wrong. It runs thus--- 'My father sent me at fourteen years old to the Cambridge University'.

Translation from English into Urdu has been included in the Urdu (compulsory) Paper 1 of the 9th class. In the countryside 90 per cent vernacular teachers do not know English. It is not specified in the syllabus how many marks will be allotted to grammar and original composition and the text-book. To pass in English Paper 1, the students will have to cover 225 pages of prose, a book of poetry, in addition to functional English of 60 marks. I do not know how the students of the 9th class can carry the whole burden.

The Pakistan Times
September 21, 1961

NEW COURSES

I have learnt with pleasure that certain genuine educationists have pruned the syllabus of the 9th class with due regard to the age-wise intellectual development of children. My hat off to all those gentlemen (women included, if any) who have moved in the right direction. The bigger the man the more ready and willing he is to admit an error. It is always the little people who clutch on to their dignity and defy creation to prove them wrong-- never the big minds, the great men. In this letter I give two points out of the many that call for thought.

The new subject of General Studies, a compulsory subject for B.A. (II year), covers some aspects of higher sciences. I cannot explain my point unless I give here some items of the syllabus. It includes: Science and Technology in Ancient and Medieval Times; the Copernican Theory; the Mechanical Universe; the Circulation of the Blood; the pressure of the air; the Early Microscopists; the Creation of Modern Chemistry; the Heroic Age of Biology; the Atomic Theory; the Wave Theory of Light; the Conservation and Dissipation of Energy; Field Physics; the Rise of Organic Chemistry; Evolution; The Germ; Theory of Disease; Genetics and Neo-Darwinism; the Structure of The Atom; etc. etc.

This subject is to be taught to arts students. They have no basic knowledge of science. It is clear that this syllabus requires a teacher who specialises in Physics, Chemistry, Biology, Medicine, Astronomy and Physiology. It is admitted that it is not a child's play to teach and satisfy B.A. students. The Education Department lays down that only a teacher who specialises in his subject can teach it at the college stage. Specialists in General Studies are not handy, and we have no arrangements to produce such specialists in the immediate future. But the candidates have to take their examination in General Studies in the coming April. If six different specialists teach this subject, it will become a farce. If one M.Sc. teaches the whole paper, we shall be imparting a quack knowledge to our youth. If there is any other idea behind this wise move, it is beyond my comprehension.

Mathematics is for me a diversion in which I find pleasure as another might in gardening, or in solving a crossword puzzle. This subject has proved for me an intellectual gymnastic, and it has taught me exactness and accuracy. For these reasons I have examined the new syllabus of the 11th and 12th classes rather minutely. Mathematics always gave me pleasure but its new syllabus puzzled me. Previously, we taught algebra, trignometry, co-ordinate geometry and calculus to the Intermediate students in two years. Now the students are required to cover algebra, trignometry, in addition to co-ordinate geometry and solid geometry in the 11th class in eight months. For the 12th class, in addition to calculus, properties in determinents, dynamics and statics have been included. These were previously taught in the B.A. Class. Two principals have told me that they have already invited the attention of the authorities to this heavy load of work, but to no result. Four professors of different colleges have told me that the syllabus is 'impracticable'.

For special reasons I want to tell you an incident. I met a professor of mathematics without disclosing my identity. He waxed eloquence in administering to me a dose of lecture from which I extracted points relevant to my purpose. When he learnt who he was talking to, he became apprehensive and pleaded that I must not disclose his name otherwise he would suffer. I have many such incidents to tell you. I appeal to the educationists at the helm of affairs to dispel fear from the minds of actual workers, and encourage them to speak the truth. I have observed that many teachers and professors condemn these changes in the syllabus in the streets, but become all praise for them when they go to the offices and the officials. If our nation-builders do these things the term 'moral courage' will disappear from our nation's dictionary.

The Pakistan Times
October 21, 1961

SYLLABUS REVISION

The students of the 9th class and their poor parents have incurred a loss of Rs. 2,63,645 in buying material that they will not be required to read. Here is the estimate:-

Books	Original Pages	Deleted Pages	Total Price for 80 or 84 thousand copies.
Civics	296	105	Rs. 50,357
History	325	102	Rs. 1,02,000
Algebra & Geometry	282	72	Rs. 53,719
Arithmetic	400	58	Rs. 32,764
Geography	213	34	Rs. 24,805
		Total:	Rs. 2,63,645

This amount does not include that money which was paid to the people who wrote the books, or revised and approved them. It is very necessary that the Inquiry Committee investigating the textbook mess should fix responsibility for this wastage of poor people's money. There is another point, very important indeed, that calls for immediate attention: If an unfortunate man like myself says or writes something that the authorities do not approve of the forces of law and order haul me up under Sections 121 and 124 of the PPC but if an official spreads disaffection, frustration and defeatism among the people by his doings, no law moves, and he goes scot-free. The Inquiry Committee will be failing in its duty if it does not make suggestions to penalise those who are responsible for doing things that cause frustration among the youth and tend to create wrong impressions about the present regime.

The Pakistan Times
November 2, 1961

INTER SYLLABUS

In 1960, we thoughtlessly made far-reaching changes in our educational structure. During the following one decade, we had to retrace numerous steps after much bitterness and colossal waste. However, certain evil aspects of those so-called reforms ordered from offices in hot haste still persist to the detriment of the student community. Let me mention only two flaws in this connection that call for immediate attention of the Education authorities:

Nursing (Intermediate):

The syllabus is almost the same as that prescribed for the three year regular nursing course. A cursory glance at the syllabus shows that it has been compiled, on the presumption that the students will be reading this subject all the time. In fact, Intermediate students have to study four other compulsory subjects carrying 800 marks in addition to Nursing carrying 200 marks. According to the time-table of women's colleges, not more than 160 minutes (4 periods) a week can be given to this subject. How can such a lengthy syllabus be covered in the short time at the disposal of our students? Surprisingly enough, the books for the Nursing course-- Practical Nursing by Houghton, and Anatomy and Physiology for Nurses by Pearce are the same as those for the three-year regular nursing course. The total number of pages of the text books comes to 1,700.

I have compared the syllabus prescribed for our Intermediate girls with that of the preliminary and final nursing examination of Britain, and find that the work load of our girls is definitely heavier. To quote one example; as for the history of nursing, girls in Britain are only required to learn the life history of Florence Nightingale. But in addition to it, our girls are according to the syllabus, required to study nursing and hygiene in the Prophet's time, the growth of Arabic medicine from the 5th century, the works of famous Muslim physicians and surgeons-- Razi, Ibin-Sina, Ibn-Zuhar, Al-Zahrawi-- and an account of famous Muslim hospitals during the 8th-13th centuries in Baghdad, Cairo, Damascus and Cordova. And all this has to be done to answer a question carrying only seven

marks. I have with me question papers set by the Boards during the past six years and those set in Britain for the Preliminary and Final State examinations. My conclusion is that our paper-setters show little imagination in setting the Papers. The subject of nursing carries great utility for our girls, and the Boards would do well to recast the syllabus, and direct paper-setters to be more considerate.

English Literature:

According to the rules, those who teach M.A. or B.A. classes can set a paper in intermediate English Literature. A few years ago, I got published two letters in these columns, reproducing some of the questions from the Intermediate Papers, which had been previously asked of M.A. students of various universities. Ever since then, the attitude of the examiners has changed for the better and they now set questions of a narrative and descriptive nature covered by the text-books, and in keeping with the intellectual development of the students. But paper B in English Literature still plagues the students. Even now the subjects given for essay-writing are beyond the comprehension of teen-agers, and are, indeed, for more difficult than those set for B.A. candidates.

The Pakistan Times
March 1, 1971

INTER SYLLABUS

Miss E.R.D.S. has made certain misleading and wrong statements in her letter (March 15) about the Intermediate Nursing Course. She says that the Nursing course is annually reviewed and revised. This is wrong. I possess copies of the syllabi of 1960 and 1970. The syllabus of 1970 is an exact copy of the syllabus of 1960. I wonder on what grounds Miss E.R.D.S. claims that the syllabus is annually reviewed and revised.

Miss E.R.D.S. admits that the Text-book Board has not been able to produce a book on nursing that can meet the requirements of Intermediate students. Students have to waste a lot of money in buying bulky foreign books out of which they have to read only a few chapters. The reason for this sad affair is that our educationists believe that talent and genius live only in big towns like Lahore and Karachi. As this discussion is going on, the lecturer in Nursing at the local college has sent me a manuscript of her notes, I possess standard works on Nursing, for example, Practical Nursing by Gordon Pugh; Lectures to Nurses by Margaret Riddel; a General Textbook of Nursing by Pearce. At times, I have had to set papers for students. I find notes compiled by the Pakistani lady quite satisfactory. But white ants will eat the manuscript because in selecting authors for writing books the evil of favouritism is an important factor in our country.

Miss E.R.D.S. expresses surprise that I oppose the teaching of history of Muslim medicine to girls taking up nursing in the Intermediate class. I am a hakim and I have done a lot of hard work to show the contribution of Muslim Physicians to Medicine. My point is: the girls have to be taught "History of Nursing" according to the syllabus, and not "History of Medicine". I do not know of any institution in the world where nurses are taught history of medicine. I am not for shoving down the throat of girls this unnecessary part of syllabus. Two points of Miss E.R.D.S. have really proved the surprise of my life; First, she can complete the history part of the syllabus in 15 periods, that is history of Muslim Medicine from the 5th century to the 13th century and the history of modern nursing. I cannot believe

in such miracles unless they are demonstrated. Second: Miss E.R.D.S. has approved the present syllabus of Nursing, while those with whom final decision rests agree with me that the syllabus must be revised. Why is Miss E.R.D.S. all praise for the present syllabus? Did she play any part in the compiling of it?

The Pakistan Times
March 27, 1971

SCHOOL UNIFORMS

It had been my life-long wish to see our boys and girls going in uniform to schools and colleges. I am happy to see it is being fulfilled. I have to say one very important thing about this matter; while making choice of colours for berets and clothes, the information supplied to us by chromopathy (science of colours) should not be lost sight of. Certain observations led me to make a detailed study of chromopathy and its relation to health and disease. Below, I give some relevant information:

I have shown to my friends how pure water kept under the sun in blue bottles for three hours can control the temperature of a typhoid patient, how water in sky-blue bottles can soothe excited nerves; how orange colour minimises the severities of gout and rheumatism; how constipation and low temperature can be cured by colours. Once I went to Badlada (near Ambala Cantt.) to meet a yogi. He worked miracles by simple water prepared in bottles of different colours.

Hakim Isa bin Masarjees, an Arabian physician, was the first to produce a book entitled "Kitab-ul-Alwan" (the book of colours). Dr. Babbit is a modern authority on chromopathy. He prepared two hundred shades, technically called achromatic colours, from seven basic colours. An instrument called chromodisc has also been invented to treat patients with colours. Dr. Babbit successfully treated T.B. and melancholic patients with colours. Writing about a melancholic patient, he says: "He refused to take food; I shut him up in a red room and after 24 hours he demanded breakfast". Dr. Finsen of Copenhagen handled many patients of small-pox by keeping them in red rooms and by feeding them in red utensils. Dr. E. Norris of Columbia says: "I treated a patient of chronic choryza with yellow colour for ten minutes daily, and he recovered." Louis Kuhne of Germany has strongly recommended the profuse use of green colour on the ground that all fruits take shelter behind green leaves during the growth period.

To state briefly, the red colour is hot, exciting and irritating; yellow is stimulating and blue is cool and soothing. The use of berets of shirts of red colour in a tropical country is not at all advisable. A carnivorous nation whose nerves are seldom under control should prefer blue, mazarine, green or white.

The Pakistan Times
October 12, 1959

PROBLEM OF TEXT-BOOKS

The Education Commission has made useful suggestions in the chapter exclusively devoted to the preparation and publication of school and college text-books. The Government is reported to have decided to nationalise the publication of such books. These are good suggestions and measures, but the zeal and enthusiasm of the reformers are likely to result in nothing unless we go deep into the problem and understand why our education is in such a mess. The future of the student community will remain as dark as ever if we do not critically examine the past achievements of our educationists about similar matters, and fence off as many evils as we can.

The Commission has suggested that the publication and sale of notes, etc. should be a penal offence. Much can be said for and against this suggestion. I have examined ten notes available at present in the market. Some of them are worthless stuff; others are encyclopaedic. My proposition is that the educationists themselves are responsible for creating the necessity for notes. To illustrate my point, I shall take a few books at present in use in our colleges and schools.

Take for instance "Approach to English Literature" prescribed for the Intermediate class. It is compiled by an Englishman, Mr. H.B. Drake, and published by Oxford University Press. Every lesson is preceded by a comprehensive introductory note. Every page contains exhaustive foot-notes explaining difficult words and phrases; at the end of every lesson all allusions, local or historical, and mythical references are cleared, and, where necessary, illustrations have been added. Every lesson is followed by key questions and copious exercises. The book provides wonderful opportunities to the student for self-study and self-reliance. The compiler has taken so much pains in making the book self-sufficient that a note or key-book becomes absolutely superfluous. Similar is the case with 'story books' and 'poetry books' compiled by the English authors for the Matriculation classes.

Now examine the achievements of our authors and educationists. Take three books "Miscellany" and the "Essays" for B.A. and "A Book of Prose" for the Intermediate. They contain mature thought and standard literary pieces of eminent English authors. It is a 15-minute job to tick-mark them; then it is the steno's duty to type them. The compilers themselves have added notes covering 10 to 15 pages, which are quite inadequate. No more than three hours seem to have been spent in compiling each book. The royalties, I am told, are considerable. The students have no alternative but to buy notes and guides. This is how the lethargy and indifference of the educationists create the necessity for buying notes.

While deploring the condition of education in Britain, in the beginning of the 17th century, Thomas Fuller wrote, "Being grown rich they grow negligent, and scorn to touch the school but by the proxy of the usher". This remark is applicable to the word to most of the educationists who have compiled books for the younger generation. Sometimes serious blunders have been discovered in books bearing the names of eminent educationists.

I insist on my point that the educationists have never cared to know what they are giving the younger generation to read. Had it been so, our educationists would not have given to adolescent boys and girls poetry that teaches vulgarity and indecency, and arouses baser passions. For instance, examine "A choice of English Verse for Intermediate students", and turn to the section "Love and Beauty". Just to show what this section contains, I pick up one poem, entitled "There is a Garden in her Face". The poet emphasises the point that only when the beloved herself loves one of her admirers, will he be allowed to kiss her. Her lips are like cherries, and when it pleases her to cry out "cherry ripe" then she is willing to be kissed". Almost all the poems in this section have an appeal to the baser passions. It must not be forgotten that this book was prescribed for boys and girls within the age-group of 15-17 years. The interesting thing is that out of 87 poems the examiner could find only this poem for asking explanation with reference to the context in the annual examination.

The crux of the situation is that we cannot have a new sort of education without a new sort of educationists. If it is not possible to replace the educationists, at least something effective must be done to change their attitude towards the younger generation.

The Pakistan Times
June 29, 1960

OUR TEXT-BOOKS

We were given to understand that due regard would be paid to Muslim civilisation, culture and history while preparing textbooks according to the new scheme of education. I have recently finished the examination of all the books from the first primary class to the B.A. class. I shall tell you many meaningful things and I hope, in appreciation of the time, money and energy I have spent in understanding this matter, you will please give space to my stray notes from time to time.

Take the book, "An Anthology of English Prose", compiled by Mr. M.S. This book is prescribed for B.A. students as an intensive reader. Examine Bertrand Russell's essay, "Galileo and Scientific Method". The writer has tried to prove that Galileo was the real founder of the inductive method, or the scientific method or the experimental method. About the Arabs, Bertrand Russell says in the essay, "They hoped to transmute base metals into gold, to discover the philosopher's stone, and to concoct the elixir of life........ They sought detached facts rather than general principles, and had not the power of inferring general laws from the facts which they discovered" (P: 144).

This is a glaring example of distorting history and misrepresenting facts. Hitler once said: "We take sides in teaching history; our side is Germany". Western writers often follow Hitler's line of thought about history, though they do not admit it as bluntly as Hitler did. It is really painful that a thinker like Bertrand Russell is no exception to the rule. More painful than that is the fact that our educationists do not put thought in supplying reading material to our boys and girls.

In his 'Lectures', Allama Iqbal has described in detail how the Muslims first invented and adopted the experimental method to come to grips with realities. The Greeks believed in the deductive method, but the Muslims discarded it and perceived realities through observation and inference to a law. They always preferred the experimental methods to mere

speculation, and thus laid the foundation of modern science. Ibn-i-Tamyya and Ibn-i-Khurram declared in unequivocal terms that the inductive method was the most reliable method of reasoning. Al-Beyruni and Al-Kindi emphasised that observations, experiment and the inductive method were the only scientific methods. Ibn-i-Maskaweh based all his botanical and zoological researches on the inductive method. Ibn-i-Khaldoon adopted the inductive method and Ibn-ul-Haisum published books on the experimental method when Europe had been sunk in intellectual darkness.

M. Le Bon admits that the Arabs invented and adopted the experimental method to infer general laws. Thorndike says that the Arabs were the first to adopt the scientific method. Comston, Sudey, Compbek, Freeman and Puchman have also endorsed the opinion of Thorndike. Could we, say Edward Berdoe, bring to light the literary treasures of Escurial, we should know something of the industrious host of Arabians who have done so much for the learning of the Western world, and whose names and deeds have received from us no recognition. Their historical, geographical, and scientific dictionaries and histories would alone entitle them to the gratitude of an age which would know how to appreciate them.

With tears in my eyes, I shriek in utter helplessness at the top of my voice; Is there anybody in free and independent Pakistan who will care to ask an explanation from the University editor of "An Anthology of English Prose" about this matter?

The Pakistan Times
May 19, 1963

INTER TEXT-BOOKS

In a section of the Vernacular Press, parents have expressed resentment against the proposal of the Secondary Board to replace English text-books of the Intermediate course. As my suggestions are chiefly responsible for this move, I should like to say a few things. No doubt it is bad to replace books after a year or so, but we have to accept a lesser evil.

Take, for example; "Silas Marner' by George Eliot, a novel prescribed for class XII. A student enters class XII with an active vocabulary of 2,000 words, according to the Curriculum Committee Report, but this book pre-suppose a vocabulary of 6,000 words. Many of the sentences extend over nine to twelve lines. Above all, the thought is so deep that students cannot understand it even if it is rendered into their mother tongue.

Take, another book, 'On the Air'. This book is a collection of radio talks given by eminent people like Lord Wavell, Lord Bevaridge and Lord Elton. The prose pieces sum up the life experiences of mature minds, which are far above the intellectual level of Intermediate students. Lessons like "The Technique of Committee" and "The world of Imagination" require a vast experience of life to understand them. In two lessons the ideas clash with Muslims civilisation and culture and distort Muslim history. For example, at one place Lord Elton asks: "Who have been responsible for the great social advances of mankind?" His answer is "the earliest Christians", who revolutionised the moral standards of the Roman Empire, "the great men who built the cathedrals in the Middle Ages". History contradicts this opinion.

Now, take the poetry book prescribed for the Xth class. Unity of God is a basic part of our faith. Our conception of God is in "*Lam ya lid wa lam yu lad*," (He begetteth not, nor was He begotten). Now read the following verse in a poem:

Father in Heaven Who lovest all.

Oh help Thy children when they call.

Why do we, feel angry when missionary schools teach the Holy Bible to Muslim children? Our educationists do the same.

The syllabus of English (Elective) for class XII proves that no thought has been put in the matter. Students of the B.A. classes are required to write a narrative or descriptive essay of 300 to 400 words on a subject falling within the range of their experience. But Intermediate students will have to write reflective essays. Precis writing has been omitted from the B.A. syllabus, but students of the XIIth class will have to handle, says the Curriculum Committee Report, a passage of fairly advanced prose. To crown all, the examiners expect from students of the XIIth class the knowledge of metre and rhyme in English verse. The examiner this year asked the students to explain the rhyme scheme of a poem. I understand that even schools where the medium of instruction is English through and through protested against this. I wonder what has happened to our educationists.

The Pakistan Times
August 1, 1963

FAKED TEXT-BOOKS

A faked edition of the new Intermediate poetry book is selling in the market. It appears that information about the selections was somehow obtained by certain unscrupulous persons who have lost no time in publishing the book and its bazaar notes. The counterfiet edition contains only the text extending over 40 pages. There are 40 errors in it. The authorised edition has 114 pages. Surprisingly enough, the price of both of editions is the same.

The publishers of the faked edition allow 75 per cent commission while the Text-Book Board gives 15 per cent discount. Booksellers prefer to sell the former. Parents and students do not have the means to differentiate between the genuine and the counterfiet editions. In the past many authorised books have been similarly published, and the Education Department has done nothing to save the student community from this fraud. For example, last year, the book 'Good-bye, Mr. Chips' was selling like hot cakes. It had a hundred errors in it. Its genuine edition was absolutely free from errors. I invited the attention of the relevant auhorities to this matter, but no body cared to acknowledge receipt of my letter.

The difficulty in tracing the culprits is that generally fictitious names of publishers are printed on the books. However, there is a way out. To publish such copyright matter is not plagiarism; it is theft. To keep or sell stolen property is a crime. In the first place, booksellers who sell faked edition of authorised books should be caught, and then the printing press where the faked editions are printed should be located. Persons who divulge information about such matters should be strictly dealt with.

Help of the CIA staff should be sought. Moreover, the University, the Secondary Board and the Text-Book Board should have permanent legal advisers to help them to check this evil or they should seek the legal advice of Government

advocates, as many other departments do. The self-complacency of our educationists in such matters is painful.

The Pakistan Times, July 31, 1964

PIRATED BOOKS

The pirated editions of college and school books has become a problem that ought to receive the active attention of the Government, otherwise it will wreck the Textbook Board and involve the nations' children in a catastrophe. It appears that certain vested interests did not approve of the Government's policy of taking a monopoly of the production, sale and supply of text books. They have now resorted to underhand methods to undermine this venture.

I have gathered several copies of genuine and pirated editions to make this letter factual. A Lahore publisher has printed on behalf of the West Pakistan Text-book Board "Two One-Act Plays" by D.Y. Morgan for Intermediate students. Its get-up is unsatisfactory but its print is nice, and it is free from misprints and other errors. Its pirated edition has 87 errors. Many sentences are missing, for example, the sentence "Well, you might take a little interest in the matter" (P. 77) is missing in the pirated edition.

Take"Intermediate Book I "The general appearance of the pirated edition is so similar to the authorised edition that it is not possible to tell one from the other. But I have marked 480 errors and misprints in the pirated edition while in the genuine edition there is only one error. Many educated parents have complained to me, and held the Government and the Board responsible for supplying such faulty books to their children.

Long before the authorised edition of "A Selection of English Poetry" for Intermediate classes came out of press, the pirated edition was in the market. It has 96 errors in it. The genuine edition has 114 pages because notes have been added to every poem but the pirated edition has only 40 pages. The price of both editions is the same. Notes have been purposely omitted in the pirated edition so that the bazar notes, costing Rs. 2.50, may become indispensable.

I have seen many books prescribed for Degree students full of hundreds of errors. Some of them I have preserved. On inquiry I came to know that the local publishers published foreign publications without any authority. This problem becomes knotty for two reasons: First; the pirated editions bear the names of fictitious or genuine publishers, and bear no name of the printing press. Second, the Text-book Baord allows a discount of 12 to 15 per cent while the shopkeepers and book sellers get a discount of 40 to 50 per cent on pirated editions. They prefer to sell the latter. This sort of plagiarism is an act of treachery against the nations' children.

The Pakistan Times
September 9,1965

PIRATED BOOKS.

In an anonymous letter addressed to me, one of youi readers has expressed doubts as to the accuracy of my statement that the Intermediate English Book 1 contains 480 errors. I am mailing you under a separate registered cover a copy of the book in which I have marked in red ink all the errors.

In the first place, you will find some 100 words whose meanings no dictionary tells. For example: *Vated, accoued, offet, seme* , *intrend, delictely, saiit, voltide, gaest, heavent,* etc. Then you will find, words that are generally mis-spelt by the students of the Intermediate level for example, *disepline, arthmatic, algebraic, possition, comming, devides, writting,* etc.

Again, there are words which completely distort the meaning of many sentences. For example, on the very first page of the book, a sentence refers to the achievements of the Quaid-i-Azam and runs thus: 'if he left pride or joy in what he had done, he did not let anybody see it.' A cursory glance at the book will show you that it abounds in errors of tense, capital letters and other rules of grammar.

I have no personal stake in the book trade. I am doing all this hard labour for the sake for the unfortunate student community. I am often baffled and disturbed when my children come and ask me the meaning of words like: *sialing, Gerwanie, appearee, Franee, causs, mischies,* etc. The effect of my first letter on this subject was that immediately after its publication, the pirated edition of the new English poetry book for the B.A. classes came into the market. It has some 300 blunders. I possess seven different books prescribed for the B.A. and F.A. classes which have from 96 to 500 serious errors in them.

Have the money-hungry publishers become so callous and stone-hearted that they can't spare even the innocent ones of the nation ? Did we create the Text-Book Board simply to give fat salaries to a few favourites ? Why does the Public Service Commission grumble about falling standards when we give such books to our youngsters?

The Pakistan Times: October 7, 1965

TEXT-BOOK MISTAKES

Allow me to say a few harrowing things about the new B.A. Poetry book. In the first place, it contains poems that must be deleted at once. For example, in the poem "Base Details," a soldier condemns and disparages army majors. If I were to express these ideas in public, I would be justly dubbed a traitor and rightly charged with sedition.

What has happened to our educationists who are entrusted with the sacred duty of moulding the character and thought of our youth? Look at the Hindus; even in peace time they teach hatred against Pakistan from the Primary Classes onwards to the Degree classes. In College Composition, Mr. Verma Says in his essay, "India in 1970" " One visualises that Kashimr will by then have been fully developed like East Punjab and indeed shall have become the Switzerland of India. All the evil designs of our enemies will by then have been frustrated and India shall be united and so strong that no enemy, whether from Pakistan or elsewhere, shall dare to cast a glance at us".

The University compiler of our poetry book has added some notes to the book, but they are full of serious blunders. Take, for example, these lines from a poem in which the machines say to man.

Be humble, as you crawl beneath our rods,
Our touch can alter all created things,
We are everything on earth except the gods.

It is clear that the machines do not claim to be God, rather they deny it. The University compiler annotates these lines on page 135." Therefore, be humble, you men for we are like gods".

The compiler has made bazar notes indispensable by giving inadequate and wrong interpretations. The condition of bazaar notes is more painful. One M.A.,B.T., has published

notes for Intermediate poetry. There is a line in Goldsmith's poem 'The Deserted Village', which say's "Succeeding sports the mirthful band inspired." The author presumes that there was a body of instrumental musicians and explains it thus. When a particular sport ceased to have interest, another was taken up. The band played throughout to the accompaniment of dance. The band at once changed its tune". I wonder how these people handle the fate of their pupils.

The Pakistan Times
October 20, 1965

EDUCATIONAL APARTHEID

I have collected sufficient data to prove that the attitude of our educationists towards the English language has resulted in educational apartheid in our country. I now see that the same attitude is being confirmed and perpetuated. Unless this undemocratic attitude undergoes a drastic change, the poor child will continue to be liquidated in the intellectual world as an incurable idiot. On one side we breed ugly ducklings, and, on the other, we rear swans. I see no moral basis for the assumption that the ugly ducklings can compete with the swans in intellectual tests. Unless we have democracy in education, we cannot hope to have democracy elsewhere. Let me explain my point a little.

Some thirty years ago, while explaining how Harrow and Eton axed at the very root of the democratic idea, Bernard Shaw wrote, "If there are no schools available except schools for the poor in which a slave mentality is inculcated, and schools for the rich in which children are trained for a life of leisure, luxury, and privileged, or at best a monopoly of commercial, professional, and political opportunity which is politely called leadership, then the conclusion is that children had better be kept out of school at all costs and Eton and its like razed to the ground, and their foundations sown with salt". In a society like ours, where class stratification is supposed to be a necessary moral basis, the Harrow and Eton type of schools have created a caste system, and resulted in monstrous maldistribution of opportunities for self-development.

The pity of all pities is that we are adopting those dilapidated anachronisms and refuse-heaps of other countries which are being vehemently denounced in the lands of their birth. Take, for example, the Harrow and Eton type of schools which we want to multiply. On October 4, 1961, the Labour Party Congress of Britain unanimously approved two resolutions calling for redical reform of the British educational system.

including nationalisation of such public schools as Eton and Harrow. The Labour economic expert, Mr. Harold Wilson, termed the unequal opportunities for intellectual development as 'educational apartheid'

Our Harrows and Etons have created a serious problem for the poor child. In these schools educational standards, books, curricula and syllabi have remained intact. Syllabi are ordered, examinations at higher level are conducted, and competitions are held according to the viewpoint of these schools. In all professional services importance to the English language is given keeping in view the educational standards of these schools. Often examiners are selected from these schools, and they have no idea of the educational standards prevailing in the poor children's schools.

In poor children's schools experiments after experiments were performed. At one stage no text-books in English at the Matric stage were considered necessary; after three years they became absolutely necessary. In English type schools children read first class English readers. But the poor child got his English text-book from the Education Department. It had to be amended and amended and amended. Comparison between the first edition and the latest addition of the English text book speaks of our ability in English. English grammar books for the Middle classes remind us of the Urdu saying, "Half quail and half partridge". Algebra at the Matric stage was ordered to be taught in Urdu, but according to the new scheme the algebraic problems are to be read sometimes from left to right, and sometimes from right to left. It requires a library to tabulate all the facts to prove how the teaching of English has been mutilated up to the Matric stage to the detriment of the poor child. We lowered the standard of the English language in the Middle and High classes but at the higher level we preserved the standards as they are maintained in the privileged schools. The result is educational apartheid.

The Pakistan Times
December 11, 1961.

EDUCATIONAL QUERIES

I have put 20 months hard labour to understand how far the present changes in our educational set-up satisfy our national urges. Generally, I was at my desk till 2 a.m. You cannot imagine the sacrifices I have had to make to speak convincingly on this matter. Education became a passion with me during these months. Out of 100 points, I have so far raised 16 points in your esteemed paper, and 12 have been accepted. My labours and your generosity to allow me space have not gone in vain. This leads me to the conclusion that if we go a little further, much good will come out of these discussions. I have so far concentrated my attention on superficial aspects of these changes. A wise nation does not first implement schemes and then sees where we have erred. Some of the basic points that call for thorough discussion are these.

1. The bifurcation scheme: This means the separation of the Intermediate classes from the Degree classes. Why did not the Central Advisory Board of Education (India) approve of it in January, 1938? Why did the provinces of Bombay, Bihar and Orissa turn it down? What are its financial implications? What are its effects on the economies of the present Degree colleges and the universities?

2. Degree colleges of the Commission's conception: Sometimes we will have 20 professors for 30 students and sometimes three professors for two students. No student can take up M.A. in any subject unless he passes B.A. with honours in the same subject. In order to start honours classes, a Degree College will have to appoint three professors per subject, even if there is one student reading the subject. What is the effect of this conception of Degree Colleges on the poor, and on the economy of the people and the Government? Are we not centralising education by this scheme? Can we stand the economic burden of such colleges independently? Are not we getting used to economic and social conditions which we cannot

keep up without foreign aid? When the Village Aid Department collapsed for want of foreign aid, we stood the shock. Can we stand the shock if our Degree Colleges collapse for want of foreign aid?

3. Examination ridden curriculum: How far has the archaic system of examinations been multiplied and complicated? What is its effect on the mental growth and physical development of children? What does expert opinion say about this matter? How far is this archaic system of examinations a fair test of ability? What have other countries done to minimise the evil of these examinations?

4. Our freedom movement and its relation to education: We opposed the Wardha scheme of education, the Vidaya Mandir scheme and the Sargent scheme. We boycotted committees set up by various Provinces. Our educational problem was not an isolated matter; it was an integral part of our freedom movement. How far do those changes realise and fulfil our national urges?

These, and many more questions call for discussion. The present leaders have very good intentions about the common man. Let us express our feelings, wants and desires, so that they may know them.

The Pakistan Times
January 21, 1962

EDUCATION AFFAIRS

The Education Commission Report is coming up before the National Assembly. We are apt to go wrong about this matter once again if we do not put thought in it.

We spent two lakh rupees in preparing the Curriculum Committee Report. So far, 102 amendments and changes have been made in it, and yet more are on the anvil. Our educationists started retracing their steps immediately after they had taken them, because what appeared to be nice on paper failed in practice. If you but examined all the circular letters and notifications issued by the Board and the University making alterations in their own decisions, you will come to the conclusion that the educationists passed on to this unfortunate nation their whims, their apathy, their indifference, their mediocrity, their freaks, their fickleness, their fantasies as expert knowledge. In one of my letters published in these columns, I showed with mathematical accuracy how the students of IX Class had suffered a loss of Rs. 2,63,645 as a result of one thoughtless step of the educationists.

Since May 6, 1960, when I made up my mind to speak the truth about the changes that were being hurriedly made in our educational set up, I have closely and repeatedly studied the Education Commission's Report, the Curriculum Committee's Report, and hundreds of text books and pointed out flaws in them. During the Martial Law days, I got published 36 letters in these columns, raising 30 important points. I was a voice in the singular, but all those points have been accepted to the word. I sent 72 letters (1200 typed or cyclostyle full-scape sheets) to men of affairs. I also met or open correspondence with 200 educationist about this matter.

Among those whom I met was Mr. S.M. Sharif, the Chairman of the Education Commission, who had sent for me telegraphically. He was very courteous. After having a three hour discussion with me, during which he failed to bring me

round to his point of view he gave me a book. "The Economics of Education" by John Vaisey to read. After having closely read the book I do not see any reason to change my opinion that I had communicated to the President of Pakistan on May 6, 1960 that the Education Commission Report is a conspiracy against the common man. However, I found Mr. Sharif very convincing on one point--- our teachers at the college level do not work and do not want to work. President Ayub was perfectly right when he dropped a similar hint in his Hassanabdal speech.

I also met a Vice Chancellor amidst a gathering of ,200 principals, headmasters and teachers. I put to him 15 questions, of which he could not answer even one to my satisfaction. Instead, he repeatedly ridiculed me in his public utterances. A Director of Education humiliated me in a distinguished gathering of 300 persons in such a way that something of value was lost in me. This shows how self-conceited our educationists are.

However, I found Dr. G.Y. K. Niazi, Chairman of the Secondary Board, open to correction and convinction. He paid a private visit to Gujrat to discuss things with me and then went to Rawalpindi to convince Mr. S.M. Sharif that I deserved a hearing. Whatever suggestions I have made to him, he has accepted with an open mind.

As I propose to take up this matter once again, I want to emphasise a number of important points:

1. During this period, time and again I have been asked to accept some remunerative job. My only reply has been "Neither Ayub nor Pakistan is in need of men who sell their conscience and convictions for money". When money begins to buy conscience, national character goes bankrupt. This practice of buying conscience and convictions with the help of money is fraught with grave dangers.

2. Defenders of Government policies should remain within reasonable limits. The present Education Minister said in September last that he would have his neck cut off rather than revert to the two year Degree Course. The next day he surrendered unceremoniously. Now he has said that the Education Commission Report is a monument of wisdom. I can come to him for a week at my own expense to tell him what is written in the Report and what are its implications.

3. The Opposition should not make the Report a political stunt. They should first understand it and then make a constructive criticism. I can send those members of the National Assembly who are interested in this matter a copy each of my 12 page letter dated May 6, 1963, entitled. "These changes in our educational set up do not satisfy our national urges"

4. The purpose of criticising these changes in our educational set up should not be to pull down the men in power. Our salvation lies in changing the heart of the Government. A French proverb says the more it (the Government) changes, the more it looks the same. We should change the attitude of the Government towards our problems.

The Pakistan Times
July 5, 1963

EDUCATIONAL MUDDLE

"Are you Hakim Syed Irshad?" asked a roughly-clad village lad. "Yes," I replied rather coldly. He said; "I often read your letters in The Pakistan Times. Then the lad poured forth his heart thus: "I had hoped to win a scholarship in the Matriculation examination, but I was forced not to matriculate at all. So many influential people asked me to help a rich man's son in the examination hall that I had no alternative but to obey them. An inquiry was conducted and I was disqualified for two years. The rich man's son went unpunished. I have now taken to the plough. Yesterday I worked very hard at the plough. I have come, and now I go".

All these six years the frustration that I read in the lad's contenence has haunted me like a nightmare. This letter is the epitaph of genius wasted.

The University and the Board have two "Unfair Means Committees." Each member of the committee is paid Rs. 200 a month for attending four meetings in a month. A member can continue for an indefinite period. The proceedings of the committees are conducted in *camera* and summary decisions are announced. No appeal lies anywhere against the judgment of the committees. Decisions are sometimes delayed for months and even years. Facts and figures as to who has been held guilty or innocent are never made public.

The penal code of the Unfair Means Committees is confined to only one class--- "Disqualified for so many years." Expulsion of a student from a college or a school was considered a serious matter in the past, and it could be challenged in the courts. Disqualification from an examination means nothing but expulsion from an educational institution. This crude punishment has ruined many careers and turned many a youth into a social menace. It is now being more and more realised that the major cause of crime is punishment. The advanced world is

increasingly adopting corrective and reformatory methods of punishment even for notorious criminals. But our educationists are resorting to hackneyed methods in the case of erring youth. Can't they think of better ways of handling the youth who err in examination halls?

The Pakistan Times
October 15, 1966.

EDUCATIONAL MUDDLE

Your editorial 'Ill Considered Move' (November 9) has a special significance for me. My chief worry is that our educationists are making our popular leaders unpopular by arbitrary and thoughtless decisions. Below I give four instances that recently came to my notice.

1. During my talk with the former Education Secretary, Mr. S.M. Sharif, I gathered that he was for setting up examination centres for even 50 candidates so that the candidates may not have to incur extra expenditure by going to distant places. A former Chairman of the Intermediate Board had decided that an examination centre would be set up for 100 or more students in the countryside. This decision has been reversed. Now, 200 examinees are required to establish a centre. If a school wants a centre for 150 boys, it must pay a penalty of Rs. 350 to the Board. This means that thousands of students belonging to the rural areas have to go to far-off places for their matriculation examination and incur Rs. 60 to Rs. 80 per head on lodging and boarding. One has to go to the countryside to see the commotion and stir that this move has created. Posters and handbills are being distributed in protest against the decision.

2. With a view to helping the poor to improve their lot, our leaders allowed private examinations up to the M.A. This generous move has been highly praised by the poor classes of the country. Our educationists, however, recently introduced a law that no teacher can change his cadre, if he qualifies in another subject after the age of 30 years. This means that an Oriental teacher will remain an Oriental teacher even if he passes the B.A. or M.A. in English. This defeats the purpose of the concession to private students. I earnestly request the present Governor to keep a vigilant watch on th doings of vested interests

which result in such unhealthy restriction on the common man's desire for advancement.

3. Our leaders aspire to introduce universal primary school education. For this we need an army of Primary school teachers. But somebody this year made a law that young men within the age group of 17-20 years should be admitted to Normal schools. The result was that admission fell by 80 per cent. I appeal to the Governor and the Press to examine how many conferences and meetings were held and how many somersaults were necessary to justify this hasty measure.

4. The Matriculation examination has been divided into two parts, arbitrarily and without seeking public opinion. The humanities group will appear first and then will come the science group. Seven out of 10 papers are common to the two groups. Candidates will get 20 days as preparatory leave when the headmasters and senior teachers will be busy conducting the examination of the humanities group. This means that the science group will be cut off from teachers for 50 to 60 days.

The Pakistan Times
November 17, 1966

EDUCATIONAL MUDDLE

I understand that a number of anonymous letters have been sent to certain gentlemen ascribing to me some base and mean motives for exposing the education muddle. Such people only gaze into the mirror. My motives are two: first, very often an abuse gets put right just by being mentioned in the Press, the guardian and sentinel of public rights; second, I would fearlessly resist all attempts made by our educationists, knowingly or unknowingly, to make our present leaders unpopular.

To quote one example. For tht last six years, I have been wandering from door to door, village to village, town to town, telling people of the blessings that the B.D. system has conferred on us. I even went to the NIPA to create arouse and excite the interest of our EACs, in this wonderful institution. But our educationists have recently deleted from the civics course of the IX class the outlines of the present Constitution of Pakistan (Chapter III pages 43-55). How can one tolerate this? But this is not all.

Recently, our educationists have issued orders that the syllabi of English, Urdu, civics, geography and history should be curtailed. The order was issued in mid-year when one lakh students of the IX class had bought the books prescribed according to the then syllabus. I have calculated the loss suffered by our youngsters in buying the material that they will not read. It is as follow:-

Civics Rs. 10,20.000: English Rs. 55,000: Geography Rs. 37,000: History Rs. 58,000: and Urdu Rs. 60,000 total Rs. 12,30,000.

Now take another point. With the introduction of compulsory Islamic studies, students will have to read for 10 compulsory papers or subjects. According to the scheme of studies, the school week consists of 45 periods. It amounts to torture to retain the youngsters for more than 45 periods

because medical authorities are unanimous in saying that the most sensitive age group for tuberculosis is 16-19 years. Twelve periods will go to English, nine to mathematics. six to Urdu and three to physical drill. Now 15 periods are left for five subjects, each of 100 marks. This means that each of these compulsory papers will get only two hours in a week at the most. Can any educationist convince me that this time is adequate?

Another point, more important than this. Framing a timetable is a great art. A headmaster can frame a time-table conveniently if a subject has 12, nine, six or five periods. If it has four periods, it becomes a headache. If a subject has three or less periods, then it is presumed that the subject is not taught. One of the responsibilities of the Board is to guide the schools about timetables. Will the educationists connected with the Board please publish a time-table for the guidance of schools? The time-tables suggested by the first Education Commission and the Curriculum Committee have been annulled by the recent innovations.

The Pakistan Times
November 26, 1966.

EDUCATIONAL POLICY

I have never had any doubt in my mind that our leaders keenly desire to give us an education system that can fulfil our national needs. Whatever good they have done in the educational field will go down as a landmark in the history of Pakistan. But they cannot be everywhere, and do everything; they have to delegate powers to implement schemes. I have noticed with pain that sometimes the good intentions of our leaders are eclipsed by the thoughtless actions of our educationists. We can avoid this evil in two ways: First, our educationists should put more thought in implementing schemes; second, they should act on the time-honoured advice of embracing and inviting help rather than driving away such as bring them information. Let me give two examples:

Ever since the subject of political science was introduced for the B.A. classes, three kinds of typical constitutions were included in the paper on comparative situation, presidential form, parliamentary democracy and totalitarian State, The constitution of Switzerland was a must because Switzerland is the laboratory of democracy, and in the words of Lord Bryce, "the Swiss democracy is more truly democratic than that of any other country in the world." Now in the syllabus for 1969, our educationists have deleted the constitutions of Switzerland and the USSR and included that of India. In the first place, I have serious objections to the use of the word "India" by students of political science. I know of no country whose name is now "India." The Bharati constitution is in the melting pot and sometimes their thinkers give me the impression that they have leanings towards our constitution. The Bharati constitution may look nice on paper, but in actual practice it is an unholy mess. At any rate, it is neither a model one nor typical and lasting. I have procured some books of political science prescribed for Bharati students. I find here and there poison sprinkled against Pakistan. For example, if they want to teach the use of the expression "olive branch" to their students, they write this

sentence in the composition books: "The Mohammadans are not prepared to hold out the olive branch to their enemies."

Will our educationists please explain what considerations weighed with them when they deleted the constitutions of Switzerland and USSR and included that of Bharat in the syllabus for 1969?

Sometime, self-contradictory measures adopted by the educationists baffle the students and result in large-scale failures. A student taking up science at the Matriculation and Intermediate levels must read poetry (Keats, Shelley, Pope, Wordsworth, Browning and Milton) but the same student at the B.Sc. stage must not read English poetry. A student who takes up English literature at the Intermediate level must not take, 'compulsory English language', but if he studies English literature in the B.A. class, he must also take compulsory English language.

Can any one explain the background of these self-contradictory rules?

The Pakistan Times
October 24, 1968

EDUCATIONAL ANOMALIES

The following flaws in our educational system call for immediate attention of the Education Boards and the University of the Punjab:

1. In 1960, we suddenly increased the number of subjects to be taught at the Matric level from five to eight. Ever since, the teachers have been grumbling, and the students groaning under the work-load but the evil continues.

2. According to rules, a student who takes up science subjects in the B.A. class does not have to study English poetry and drama, but a student who takes up science subjects in the Intermediate class must read drama and poetry (Wordsworth, Keats, Browning, Pope). This contradiction must be explained, or corrected.

3. A Matric student (Humanities group) who may pass in all subjects carrying 800 marks, but fails in Social Studies carrying 100 marks, is presumed to have failed in the whole examination, and is doomed for a year. The subject of Social Studies includes a smattering of geography, some idea of history and a few hints on civics. Why is so much sanctity being attached to this subject?

4. In 1960, we decided to make ulema of all our boys and girls of the Matric class, introduced Islamic Studies as an elective subject, and in no time compiled a bulky book on the subject; it was not possible to finish it in two years. The Education Secretary issued a circular letter no: C.D/Edu/1-32-64, dated July, 22, 1966, making Islamiyat a compulsory subject for Muslim students. The bulky book of elective Islamiyat was divided into two parts, making one part compulsory, and the other elective. But ever since then, such confusion has prevailed about these

two subjects that the 'Handbook of Curricula and Syllabi' for 1970 makes no distinction between the syllabi of compulsory and elective Islamiyat. Pages 15, 16 (Compulsory Islamiyat) and pages 50, 51 (Elective Islamiyat) contain word for word similar syllabi with the only difference that one is in the Urdu script, and the other in English.

5. In 1960, we drew a line between the two subjects "English Language" and "English Literature", making the latter an elective subject. To the bewilderment of the students, the University of the Punjab and the Boards do not agree on the interpretation of these two terms. The University says that "English Literature" means that the first Paper for B.A. should include a novel, short stories and essays written by eminent writers, and the second Paper have poetry and drama. But in the case of the Intermediate students of "English Literature", the Boards have decided that the first Paper would include poetry, drama, a novel and essays by eminent writers, and the second Paper would relate to functional English requiring the students to write their own essays and letters and explain unseen passages of a highly reflective nature. The passages set for the Intermediate students for precis-writing during the last six years have been more difficult than those set for the B.A. students of "English Language". The University has made the confusion worse by prescribing three books for the students of "English Language", which had been prescribed previously for the students of "English Literature" for five years.

Will any one check the idiosyncracies of our educationists in the interest of the student community.

The Pakistan Times
April 3, 1971.

CONTRADICTORY REFORMS

Press reports tell us that the question of making science compulsory at the secondary stage is under the active consideration of our educationists. The desire of our rulers to reform our educational system is commendable. But before we subject our national programme to any more individual idiosyncracies about education, we had better pause and think.

We made general science compulsory for Degree students with immediate effect, and we had to retrace the step within one year after considerable bitterness. Just as it is not possible, to make everybody a champion athlete, it is not possible to make everybody a scientist. If human life is to remain worth living it cannot be wholly scientific. Poetry, music, art and literature have a definite place in our lives. The world does not only need Newtons and Einsteins; it is also in need of Shakespeares, Rumis and Sa'adis.

Also, the decisions of our educationists are often self contradictory so that the younger generation is flung into a whirlpool of cross currents. Nobody can deny that mathematics is intimately connected with science. But under the new scheme, we have made mathematics optional for 10th class students. Immediately after Independence, we started teaching mathematics in Urdu at the secondary stage. Under the new scheme, we began to teach algebra and geometry half in Urdu and half in English.

We have lowered the standard of teaching arithmetic at the primary stage to the danger point. Previously, students of the second primary class made exhaustive study of the four elementary rules of arithmetic. Now simple questions on addition, subtraction, multiplication and division are included in the fourth primary class syllabus. Formerly, in the second class, students used to learn multiplication tables up to 16 by 16, and in the third class they learnt fractional multiplication tables.

Now even sixth class students do not learn and know these things. Still we insist on calling these changes progress.

As books for the primary classes were compiled in great haste, they are brief and wanting in copious exercises. Teachers generally finish the arithmetic books before the summer vacation. Certain honest teachers are stealthily teaching from old books.

Another interesting point deserves special notice. Our enthusiasts want even the number plates of vehicles to be written in Urdu. But our educationists have made Urdu digits absolutely foreign even to students of the first class. All books begin and end with English digits. Even the page of the Urdu primer prescribed for the infant classes are given in English digits.

The Pakistan Times
July 11, 1964

EDUCATIONAL ODDITIES

It is good that the Board of Secondary Education has abolished the eleventh class public examination and reverted to the old syllabus. But some educational idiosyncracies persist which are causing considerable hardship to the student community.

Previously, a student of the Intermediate class had to pass in four subjects (eight papers). Each subject had two papers and the final result was tabulated by totalling marks of the two papers in each subject. When separate examinations for classes XI and XII began to be conducted, the student had to pass in 10 papers separately. Now there are joint examinations for the two classes, but the student has to pass individually in all the 10 papers. As each paper relates to a distinct subject, this clearly means that an Intermediate student has to pass in 10 subjects as against the four of the old syllabus. This is causing extreme hardship to Intermediate students.

In our zeal to adopt Urdu, we are increasingly lowering and mutilating the syllabus of English. But the paper-setters usually have in mind the old standards of British days. Examine this year's English paper for class XII. It appears that the paper - setter either belongs to a privileged institution where the medium of instruction is English from the first standard onwards, or that he is unaware of the actual conditions prevailing in the country. The subjects selected for writing a free essay in English are pretty difficult. In one question, the candidates have been asked to define a sonnet and explain its rhyme scheme. This is not included in the syllabus and even old Degree students cannot answer such a question. Another question asks the candidates to keep in mind a humorous story of H.G. Wells... The Truth about Pyecraft--- make up a similar story of their own based on an actual experience and write it after the style of H.G. Wells. Isn't it funny to ask Intermediate students to write like H.G. Wells?

Under the new scheme, the Punjab University completely deleted poetry from the B.A. syllabus and made such a syllabus that after cramming 350 pages of easy prose, a student could do his B.A. in English with eyes closed. That is why first class graduates have become so common during the last three years. After two years' bitter experience, they have now reverted to the old syllabus and prescribed 2,000 pages for intensive and critical study, in utter disregard of the fact that we have since considerably lowered the standard of English at the Matriculation and Intermediate levels.

In introducing books, our educationists exhibit a very painful attitude. A book entitled English Thought And Speech was introduced two years ago for B.A. students. It begins with the name of Pandit Jawahar Lal Nehru, and his essay about the superiority of the Aryan race. Indian educationists would never have prescribed a collection of the Quaid-e-Azam's speeches for their students. At a dozen places, Pakistan and Bharat have been mentioned as one country. Why do we then grumble when some foreigners treat India and Pakistan as one country? Another Intermediate book tells our youngsters that the Quaid-i-Azam utilised the time when the Congress leaders were in prison to organise the Muslims. Is there none to ask our educationists why they are playing with the minds of our youngsters?

The Pakistan Times
May 24, 1965.

EDUCATIONAL MAZE

I beg leave to tell you of some of the idiosyncrasies of our educationists. These will surprise you as much as they baffle and bewilder our youngsters.

1. A candidate who cleared one or more papers out of the four in the class XI public examination was required to clear the remaining papers along with the six papers of class XII. If he cleared the remaining papers of class XI in the class XII examination, but failed to clear two papers of the XII class, he would be deemed to have not cleared the class XI papers. If a failed student decides to reappear, he will be deemed to have cleared only that paper in which he passed in class XI examination, and not in those papers of the class XI in which he passed in the class XII examination. Isn't this a funny rule, apart from being terribly complicated?

2. Previously, the convention or custom was to change a text-book after it had been used for three years. In order to save failed students from hardship, books were changed and replaced gradually---one book a year, generally. In 1964, the English books prepared and introduced in hot haste were found wanting; and only after a year, four out of six text-books were changed, one was dropped, and three (novel, drama and poetry) were replaced. The poetry book was divided. The poetry book was divided into two parts. One part was to be cleared in the XI class examination, and one in the class XII examination. Sixty five per cent candidates failed at the last Intermediate examination. Colleges either refused them admission or forced them to read new books. The interesting thing is that a failed student who cleared Part I of the old poetry book in class XI will be required to clear Part II of the new poetry book in the class XII examination. The academic year is on its last legs, and candidates are sending their

admission fees. Now our educationists have realised their mistake and are thinking of allowing failed students to appear for the old course which the students have not read for a year.

3. Immediately after abolishing the class XI public examination our educationists changed the order of the Urdu papers (compulsory) in such a manner that failed candidates who had cleared paper I in class XI will have to reappear for the same paper in class XII and they will be deemed to have cleared paper II of class XII without ever appearing for it.

4. There is still another interesting thing. Many of the 65 per cent of the failed students happen to be those who could not clear 10 papers of five subjects individually in 1966 they are appearing with those students who would be deemed to have passed in a subject if they pass in two papers of each subject collectively not individually as was the rule before.

The Pakistan Times
January 7, 1966

EDUCATIONAL DISPARITIES

The news that a women's Degree College has been sanctioned for Dera Ghazi Khan reminds me of the dicussion that I have had with several friends on the inequity shown in distributing educational facilities among the various districts and divisions of West Pakistan. I give below some facts and figures that may be of interest to your readers:

Sheikhupura, Compbellpur (Attock), Mianwali, Muzaffargarh, Rahim Yar Khan and Bahawalpur districts have no women's colleges. Lahore with a population of 24,79,687 has 12 Degree colleges for men and women, nine professional colleges and eleven Intermediate colleges whereas Gujranwala with half the population of Lahore (12,91,886) has no professional college and only two Intermediate and three Degree Colleges. Jhelum with a population of 7,49,229 has two Degree and three Intermediate colleges while Mianwali with a population almost equal to Jhelum (7,46733) has only one Degree College and one Intermediate college. Similarly, Campbellpur (Attock) with a population of 7,66,813 has one Degree college and five Intermediate colleges, and Sheikhupura with a population of 10,80,619 has one Degree college and three Intermediate colleges.

There are districts in which there is no tehsil without a college. For example, the district of Rawalpindi has at least one college in each of its tehsils, Rawalpindi, Murre, Gujar Khan and Kahuta. On the other hand, important districts like Multan have colleges in only two out of seven tehsils; Shujabad, Lodhran, Kabirwala, Mailsi and Vehari tehsils are without colleges. In Bahawalpur division, the tehsils of Hasilpur, Ahmadabad, Minchinabad, Fort Abbas, Khanpur, Liaquatabad and Sadiqabad are without colleges. Some important tehsils like Pind Dadan Khan, Kharian, Wazirabad, Samundri, Pakpattan and Taunsa have remained neglected from the point of view of higher education. This situation certainly needs the urgent attention of the Provincial education authorities.

The Pakistan Times
March 12, 1966.

CONDITION OF SCHOOLS

With the birth of Pakistan, we looked forward to better schools, better teachers, better equipments and better facilities of education for the common man's child. As regards books and syllabi our white masters changed them many times and mostly left the choice to us. Chapters VII and VIII of the Education Code deal with the conditions necessary for the recognition of schools, and for the approval of school buildings. Below I give ten questions based on these chapters. Let our educationists say "yes" or "no" in reply to each question in respect of every recognised school that exists and take ten marks for every "no". This will give them the percentage of improvement that is urgently needed in every recognised school, where poor children receive instruction:

1. Has the School at least one third of its staff trained and qualified?

2. Is at least one whole-time teacher provided for every thirty-five pupils in average attendance?

3. Do you disallow more than 45 students in one class?

4. Is the School satisfactorily housed? (requirements-- healthy locality, respectable neighbourhood, hygienic ventilation, proper lighting and suitable sanitary arrangements).

5. Do the class rooms provide the required floor-area to every student? (nine square feet for primary class students and 12 square feet for secondary students).

6. Is the school equipped with necessary furniture and teaching material?

7. Has the school apparatus for teaching science subjects ?

8. Has the school a suitable library ?

9. Has the school a play ground of its own ?

10. Has the school made suitable arrangements for compulsory physical training ?

If we examine the details of every "no" a pathetic picture of recoginsed school would come to light. Just to quote one example. There is a Government Normal School at a stone's throw of my house. A primary school is attached to it, and it goes by the name of Model Primary School. The so-called model school has no rooms for children. In sweltering heat and biting cold, children have to sit in the open. Inspectors have used this school as guest house on numerous occasions but no one has cared to ask the Department to spare a couple of thousands rupees for building four rooms. Once a headmaster took pity on the children and raised funds from among students to put thatched roofs over their heads, but they have collapsed. This particular school is perhaps not the worst of its kind. It will be a great pity if we do not have a few thousand rupees to provide a roof over the school children.

The Pakistan Times
February 19, 1962

PUBLIC SCHOOLS

I read Major A's article on "Public Schools" with wonder, and "A Poor Man's letter" with interest. I am not for the closure of these schools for two reasons;

(1) Our Education Commission was favourably impressed by them, and wished to have more such schools in the country (Report P. 139); (2) If these schools disappear, what shall we show to foreign dignitaries visiting our country. To close these schools means to destroy the gardens and to preserve the heaps of manure and refuse. To have a really precise understanding of the poor child's education we had better examine the matter from a different angle.

It is a folly to have two kinds of schools-- one for the rich and the other for the poor. When bad schools produce bad manners and bad language, the children of the rich pick them up no matter how carefully they are secluded. Such bad schools as we have today for poor children degrade the poor child, and infect with its degradation in which they live. Bad effects of bad schools cannot be escaped by the children of the rich, just as an infectious disease may begin from the poor but, sooner or later, the rich catch it. The fatal evils of ignorance or poor educational facilities for the poor child will certainly reach the rich child in spite of even the strongest police guard.

The Education Commission was impressed by the working of the public schools, but unfortunately it could not spare time to go to schools whose very sight is depressing. Most of these schools are unfit for human habitation. They are more like godowns than schools. What we really need is to improve these schools. The poor child does not want that his school should be turned into an Aitchison College or Hassanabdal College overnight. What he wants is that the output of the poor child's school and the rich child's school be examined rationally and with mathematical accuracy, and Government aid and patronage extended accordingly.

The Pakistan Times
October 25, 1962

SCHOOL HOURS

I was happy to read that, at a recent meeting, the Vice-Chancellor stressed the importance of time by his actions and words (P.T. October 30). His valuable piece of advice is likely to be lost in the wilderness unless we go deep into the problem. My reading is that our educational institutions have begun to give regular training to our youngsters in unpunctuality and irregularity. Things cannot improve unless the Minister of Education moves.

When the Britishers held our destinies, the scheme of studies included a policy about the timings to be observed by educational institutions. The directorate was responsible for enforcing it. There was uniformity in the hours of all educational institutions. During summer, schools opened at 6 or 6.30 a.m. and closed at 12 or 12.30 p.m. Children left home after breakfast and returned by lunch. After the fourth period, they were given a recess of 20 minutes duration. With the advent of winter, that is, by the middle of October, schools opened at 9.30 a.m. and closed at 3.30 or 4 p.m.

Winter hours were uniform in all schools. Poor or middle class homes prepared fresh meals in the morning for their children; rich children took their breakfast in the morning. After the fourth period, at about 12.30 p.m. there was an interval of about an hour. Children could have their lunch during the interval and reach home in time for afternoon tea. Children belonging to the rural areas brought their food with them and ate it during the recess period.

Now understand what the schools have started doing. If you have six children reading in six different schools, they will be going to and coming from school at different times. Uniformity in timings has become a thing of the past. Most of the schools have dispensed with the recess period and our youngsters have to work continually for seven or eight periods. The reason is that the teachers want to go home earlier so that they may be able to do tuition work.

In winter, regular instruction begins in unpunctuality. In October educational institutions open at 7.45 a.m. and closed at 1.30 p.m.; in November schools work from 8.00 a.m. to 2.45 p.m. and in January from 8.45 a.m. to 3 p.m. The opening and closing hours of educational institutions continue to change according to the whims of the weather and the teachers. The painful result is that children have become very irregular about meal hours. During winter it is not possible for housewives to prepare fresh meals before 8.45 a.m. Most children have either stale food or a lean breakfast. In most schools the recess period has been deleted from the timetable, and students come home sometimes at 3.45 p.m.

Could any responsible person in Pakistan exercise his imagination to see how we can undo this evil?

The Pakistan Times
November 5, 1967

SCHOOL INSPECTORS

You have done well in pinpointing the part that the inspectorial staff can play in toning up the standards of education (editorial, February 16). This branch of education is in need of desperate reform. If I told you what the inspectors have been doing all these years you will not publish my note. I will tell you, thereforre, what the inspectors did in the pre-independence days so that our inspectors of schools may try to revive that glory.

The inspectors did not pay visits to schools as supremen, but as 'superior' men, to understand the teacher's difficulties, to solve their problems, to keep them alert, and to guide and instruct them. They maintained the dignity of the teacher and were loud in their appreciation of good workers. If rebukes were called for, they were reserved for the office. Sometimes they asked teachers to give lessons in their presence and then made a constructive criticism of their method and manner of teaching. Sometimes, they themselves gave model lessons to the class. At other times, they met parents and guardians to understand their feelings and needs. In order to emphasis parent-teacher contacts certain intelligent inspectors encouraged "Parents Days".

The visits were of two kinds-- formal visits and surprise visits. Formal visits kept up the efficiency of a school and surprise visits kept it alert. A visit by an inspector was considered an historic event that brought about great improvement. The surprise visits were paid at a time when teachers were most likely to become slack-- the time when schools begin or end. Inspectors preferred field-work to file-work and paper-work.

The inspectors believed that writing made a perfect man. Heaps of exercise books were placed at tables before their arrival. They would pick up several exercise-books at random and then examine whether regular home-work was being assigned by the teacher, whether it was being properly and

regularly corrected and signed and whether the students had learnt and practised the corrections made by the teacher. New teachers whose certificates were to be endorsed by the inspectors were required to maintain diaries showing these columns: Number of lessons taught every day; salient features of the lesson; nature of written work done; date of revision and details of defects removed during revision.

In the beginning of an academic year the teachers were required to put up a syllabus in every classroom showing the amount of courses to be covered in a three-month term. Inspectors scrutinised the syllabus and demanded an explanation if a prescribed part of the syllabus was not finished within the specified period. Inspectors looked after every individual student. It fell within the ordinary duties of the teacher to bring a weak student to the general level of the class. In testing instructions in the languages, the inspectors made it a point to examine these points. Fluency in reading, spelling and. dictation, pronunciation, usage of words, meanings of words, reproduction of lessons and manner of delivery. They did not only examine the students funds registers and the amount of money at the headmaster's disposal, but all the registers, including registers of private tuition and corporal punishment. They saw that nothing fictitious was shown to them about the extra-curricular activities. The log-book of the school was the Book of Fate for the teacher. He kept night vigils to get a favourable report. In case the report was unfavourable, his home remained a mourning house till the next inspection.

Alas! All that glory is now fled.

The Pakistan Times
February 24, 1966

LECTURERS & LOUDSPEAKERS

I am thinking of starting a movement to check the misuse of loudspeakers, and an intellectual of my country Mr. M.A. has made a demand for the supply of a loudspeaker to be able to make his voice audble to a class of 80 boys. I cannot even be the last man to support this demand.

On the other hand, I suggest that while selecting lecturers for colleges, due regard should be paid to the pitch of the voice of the candidates, and Mian Mahmood Ali Qureshi's pitch of voice which a High Court Judge once commended, should be the minimum standard. We cannot afford to have lecturers who speak like rats, mew like cats and cackle like hens. We are in desperate need of lecturers who can roar like lions and thunder like the clouds. Unless a lecturer learns to howl like a wolf, boys cannot behave like sheep.

When my professor of history delivered a lecture, his eyes shone and bulged and his face swelled and turned red; and he stunned us into statues. One day I said to him: "Sir, why do you speak so loudly?" He said: "We cannot use a rod to discipline monkeys like you, so we are left only with the voice to keep you under control," Now we have teachers who deliver lectures as if they were singing a lullaby, like an affectionate mother, to put the boys to sleep. The other day, I was listening to a radio talk with my children. When the gentleman's name was announced I said: "Was it a male voice?" All the time I was under the impression that I was listening to a lady's lecture. We are not in need of lecturers who need a loudspeaker to ask their wives to give them breakfast.

At present, anybody who gets a second class in M.A. by securing 50 per cent marks from the Punjab University and 45 per cent marks from the Peshawar University is supposed to be competent lecturer. I think the vocal chords of the candidates

must be thoroughly examined to ascertain whether they can produce a sufficiently loud voice. At any rate, an M.A. whose entire body receives earthquake-like shocks when he tries to speak loudly cannot be a successful lecturer.

Long ago, the body and bones of the inventor of the loudspeaker began turning in the grave at the way we are misusing the loudspeaker. Fourteen centuries ago, a lonely voice arose from the desert of Arabia and spread in all corners of the world without the aid of loudspeakers; it is still resounding in our ears. The reason was that they spoke more with the heart and less with the tongue. Now, we use a loudspeaker even for a gathering of 50 persons. I want to tell you interesting things about the misuse of loudspeakers. Let Mr. M.A. first withdraw his demand for a loudspeaker for a class of 80 boys.

The Pakistan Times
December 10, 1967

LECTURERS AND LOUDSPEAKERS

Mr. M.A. (December 17) has directed me to improve my knowledge of English to be able to understand his. I promise to obey. Mr. M.A.K. (December 16) has offered to join my compaign against the misuse of loudspeakers. I rejected the offer because he believes in controlled talents.

Those who believe in suppression of talent and make no substantial contribution to a movement or a campaign. Their place is with the Nazis and the Fascists, not in a democratic movement. Talent is too recuperative to be repressed on any pretext. The more you repress and suppress it the more it will rebound. It is like a bow: the more you pull it back, the more strength it gets to throw the arrow. Take the example of Voltaire. He was beaten by hired roughs, found himself ridiculed and cut by his own friends, and finally shut up in the Bastille. But he was eventually recognised as the greatest living dramatist and poet, and a brilliant exponent of new ideas.

The simple point of the discussion between us was that the present method of refusing admission to colleges is faulty and open to question. Our young people must, by some fair method, be convinced that they do not deserve what they desire. Now we see thousands of young people wandering about with this grievance that they could not attain what they could far want of opportunities. The best course open to the intellectuals of the country was to find faults in my observations and suggestions and come forward with an alternative. There was no occasion to demand a loudspeaker for a class of 80 boys. Frustration along our youth is the problem of all problems; it runs them in a liability and must be tackled seriously.

While, journeying by train I have seen how the passengers in the compartment adopt different devices to prevent the entry of new passengers. In prescribing books, in framing syllabi, and

in conducting examination, our intellectuals are showing the same mental attitude. They want to perpetuate the scarcity of intellectuals of that their own market value should remain high. The other day, a sub-examiner was telling me that he had given 70 per cent marks (first division) to a candidate. But the head examiner had directed him to reduce the marks to 60 per cent (second division). The explanation that the head examiner gave was that it was a tradition not to give first division marks in English.

Explore such tendencies in the interests of the new generation. I implore you; do not let talent perish simply because lecturers, cannot speak loudly and they have no loudspeakers.

The Pakistan Times
December 27, 1967

LECTURERS' JOB

Progress comes from challenging current concepts, and by supplanting existing ideas. But such an attitude often keeps one in hot water, and the addition of another jugful of boiling water from Mr. F.A.C. (December 21) therefore makes not the least difference.

In our country most lecturers jobs are sinecures. Few lecturers can prove that they really attend their colleges for more than 100 days a year though they are paid for the whole year and the students pay tuition fees for the full year. I know of no private concern or Government department where workers receive full pay for not working for 265 days in a year.

Few lecturers can prove that the total number of their lectures in a year touches the three-figure mark--provided they honestly exclude fictitious lectures, those given when the boys are in the playground or the lecturer is away to conduct a University or Board examination. Few lecturers can declare on 'oath' supported by reliable evidence, that they ever finished the prescribed courses and syllabi during the specified periods.

During the 100 or less working days in a year, a lecturer works for some three hours a day on the average. No lecturer can tell us in concrete terms what he does for the student community or for the intellectual life of the country after working for so short a time in a college. In actual practice, the full-time job of a lecturer has become a part-time job.

Mr. F.C. wants a 15-day-class scheme to be enforced at once to enable a lecturer to prove his efficiency or show his talent. Even the richest countries of the world cannot afford to implement his scheme.

Lecturers always complain that classes are unwiedly or that the parents are non-co-operative. The wrong-doer always blames everybody but himself. Had the lecturers considered the

nation's children as their own, we could have competed intellectually with the most advanced countries of the world.

Once an eminent educationist holding a key position, and intimately connected with educational policy, invited me to a discussion. His proposition was: lecturers do not work; they do not want to work; they will fall with a hatchet on the person who will force them to work. Then he told me an incident. He said that two lecturers, old friends, had one day passed him on the road without even exchanging greetings. He had called on them and asked them the reason for their indifferent attitude. They had said: "You are making schemes that will kill us with work!"

Look, how school teachers work. They teach classes of 100 to 120 boys for five to six hours daily. Then they carry home heaps of exercise-books for correction. They have to collect fees, keep accounts and maintain registers. The headmasters keep a vigilant eye on them to see that the courses are finished. Then the sword of the inspectors is always hanging over them.

But to become a lecturer is to get a licence to be free from inspection or supervision; free from work; free to do anything; free to shift the blame to those whom Mr. F.C. calls his sons.

The Pakistan Times
January 4, 1968

LECTURERS' JOB

Nothing could be more absurd than Mr. M.A.N. suggestion (January 4) that genius, talent and one's capacity for higher education should be judged by the division which one gets in an examination. Let me here give some of the reasons why division cannot be the sole deciding factor in this matter.

1. The fact that those who make the final decision about admission conduct a hasty test proves beyond all doubt that they do not place much reliance on division.

2. The present system of examinations encourages cramwork; it only aims at testing the capacity of a student to vomit out into the lap of examiners what the teachers had shoved down his throat. Genius and talent abhor cramming.

3. An answer-book copied in 30 different hands was sent to different examiners. The marks ranged between 40 to 65. It is also observed that the same examiner marks the same answer-book differently at different times.

4. I know of many students who got a good first division or won a scholarship at the matriculation stage, but cut a sorry figure at the intermediate level. I have also seen students who did not fare well at the matriculation stage, but made quite a mark at the intermediate and higher levels.

5. A degree student with an easy combination of subjects, for example, Urdu and Islamiyat can always hope to get a first or second division. But a student with a harder combination, such as English literature and political science or history, can hardly touch the second division fringe.

6. A student's inner faculties and aptitude fit him most to

specialise in the English language at the post-intermediate stage, but he has to read three more subjects, carrying 500 marks, in which he is not much interested. Even if he gets first division marks in English his marks in other subjects will lower his division. He will be worse than the student who got third division marks in English but a second division in other subjects.

For these and many other reasons, I say that a better system of admitting and rejecting students should be adopted. These examinations are nothing short of a lottery. I insist on my point. If genius remains unemployed, it proves dangerous, if talent remains unemployed, it becomes a nuisance. As ordered by Mr. M.A.N. I am prepared to face facts, but I cannot call an as a a horse, simply because the fact about them is that both are quadrupeds.

The Pakistan Times
January 9, 1968

PRIVATE CANDIDATES

The Board of Intermediate and Secondary Education has shown understanding in throwing open F.A. and F.Sc. examinations to private candidates. In a poor country, such steps go a long way in providing opportunities to the poor for complete self-development.

I had watched with pain and enxiety how restriction after restriction was being put on private candidates for appearing in the matriculation and post matriculation examination. It requires a library to tabulate all those details which prove how poverty had been exploited in this matter by vested interests. Sometimes headmasters or principlas charged a whole year's fee or Rs. 200 to Rs. 300 for signing an admission form. Certain communities attracted genius, by giving stipends, and I know a dozen young men who became converts for the sake of higher education.

I cannot forget a boy, Masud, or 'Sudi'. He was so intelligent that he could read the Pakistan Times, before he had passed his matriculation. After working at the plough the whole day, he would cover a distance of three miles to read The Pakistan Times. He wanted to pass matriculation as a private candidate. He wandered from door to door to get his form signed, but without success. Then he came to me for help. I also failed to help him. He took the form and, in utter desperation, tore it into pieces. Later, he committed a theft. I know of hundreds of other young men who find employment in offices and factories, and want to continue their studies but cannot because of restrictions. They spend their leisure in reading cheap crime or love stories, or wander on roads or spend their time in seeing pictures. They finally become a social menace.

I understand that vested interests, foremost among them the heads of private or communal institutions, are trying to put hurdles in the way of this decision. The Board authorities would do well to explore all those handicaps that stand in the way of

private education. Last year, the Punjab University appointed a committee to explore the possibilities of introducing private examinations. The personnel of the committee mostly consisted of communal or private college principals, whose trade is sure to suffer a setback with the introduction of private examinations. This was like appointing a committee of executioners to report whether capital punishment should go or stay.

The Pakistan Times
February 15, 1963

PRIVATE STUDENTS

Two points call for the immediate attention of our educationists, and also those with whom final decisions rest:

1. The present leaders have conferred a unique blessing on the poor classes which want to earn and learn by allowing private candidates to appear for examinations up to the M.A. level. Many a youth who would have otherwise become a social menace is now busy in study. Unfortunately many unscrupulous headmasters and principals have begun to defeat the purpose of the useful concession given to the poor in order to show good results for the regular students, they adopt the following methods; First, while promoting students from the X or XI class, weaker students are allowed to attend the classes but their names are removed from the regular registers. In other words, they are made private students. Second in the December tests, that is, some three or four months before the annual examination, weaker students are asked to appear as private students while good students are sent as regular students. Third, weaker students are admitted as casual students from the very beginning and the teachers or the institutions have no public responsibility about their result. The outcome of all these steps is that the educational institutions get credit for showing good results while private candidates get a bad name. According to the rules, no student is allowed to appear as a private candidate for any public examination unless he has left a recognised institution nine months before the examination. As ill-luck would have it, this law has become a dead letter to the detriment of the poor classes. The heads of institutions sign and certify this clause of the admission form knowing well that they themselves violated it.

2. The other day I heard that an angry correspondent wrote in a vernacular newspaper that examiners for science

practicals come as sons-in-law. Entertain them well, they will be pleased; otherwise displeased. I tackled various persons to understand the significance of this interesting remark. My conclusion is that many careers have been ruined because it is compulsory to pass in the practicals. This examination should not be left to the individual whims of one man. The rule that if a candidate secures 80 per cent marks in theory but fails to get 25 per cent marks in the practical will be failed in the aggregate, has proved too stiff. A gentleman who tabulated the results once told me that he came across examples where a student got 10 or 15 marks out of 100 in theory but was given 35 marks out of 40 in the practical. Similarly, he found examples where a student got 70 marks out of 100 in theory but was not given 10 out of 40 in the practical to pass in that subject. Our educationists should explore the possibilities of corruption and the misdoings of individuals and eradicate the evils. This year I have come across examples where students who won scholarships or got a good first division in the Matriculation were placed in the compartment in the Intermediate examination simply because they failed to secure 20 marks out of 80 in the chemistry or physics practical. I demand an inquiry against the conduct of the examination in Gujrat.

The Pakistan Times
October 4, 1966

PRIVATE STUDENTS

I congratulate the Provincial Education Minister on declareing in unequivocal terms that the Government has no intention of banning private examinations. Private students suffer from many disabilities, which may multiply as a result of the evil machinations of vested interests and the ill-conceived plans of bureaucrats. This matter exclusively concerns the poor classes of the country whom the present Government basically represents. We have every hope that our sincere leaders will understand this matter in its true perspective.

The Vice-Chancellor of the Punjab University is reported to have said (P.T., August 8) that a separate university would be set up for external (private) students. This means nothing but excommunicating private students and declaring them outcasts. External students belong to the poor classes, and this move is an insidious attack against their poverty. As far as I know, the new education policy does not contain any hint on this point. It appears to be an invention of the Vice-Chancellor's.

Private students' poverty is taxed and penalised by the examining agencies. They have to pay almost double the examination fees usually paid by a college or a school student, though the nature of work done for both categories is the same. The educationists thoughtlessly prescribe syllabi in hot haste, then realise their mistakes after bitter experience and retrace their steps by circular letters, but do not issue Press notes lest their 'expert knowledge' be exposed and they should be blamed for agitations and walk-outs. Private students thus remain unaware of the changes. I quote one example. An unwieldy English-language syllabus was prescribed for the B.A. classes. Students cut a sorry figure in three subsequent examination. Then one half of "Essays Ancient & Modern" by Siraj-ud-Din, one-third of "Rawlinson's Prose", one-third of "The Song of the Tale", and one-fifth of "Eight poets" were deleted from the course, by circular letter No. 924 GM, dated June 15, 1971, sent only to the colleges. No Press notification was issued, and

private students are unaware of this change to this day. The handbook of syllabi and courses published by the University for 1972 does not give full information about these changes. This is how private students are being accorded step-motherly treatment.

There is another very painful aspect of the matter. Vested interests have adopted a very clever device---something which used previously to be an offence. A private student must not have attended any college or school nine months before the examination. Unscrupulous heads of educational institutions remove the names of all weak students from the registers nine months before the examination and send them up as private students, though they continue attending classes till the end. This irregularity is fraught with dangerous implications which our leaders will do well to understand.

The Pakistan Times
August 23, 1972.

POVERTY & EDUCATION

The story of private students in our country is very touching, very pathetic. You cannot imagine how many times in a day I have to sing;

Full many a gem of purest ray serene,
The dark unfathom'd caves of ocean bear;
Full many a flower is born to blush unseen
And waste its sweetness on the desert air.

Unless we understand this matter in its true perspective, democracy in our country will remain a vain dream. Only those young people whom poverty, squalor, drudgery and hunger prevent joining a college, try to appear as private candidates in any examination. The incontestable and incontrovertible fact therefore, is that a private student means a poor student. A poor student is one who has not enough to eat. To abolish private examination means declaring poverty a bar to and a disqualification for education. The essence of democracy is that everybody should be given a chance of attaining to his fullest self. The general public have interest not in supporting exceptional genius but in giving average ability a fair chance. Nothing but private examinations can secure to us that wise use of special aptitudes which shall give to each man access, through his own particular gateway to intellectual life and vital knowledge.

I do not say that we should not imitate rich countries. What I say is; that our imitation of the rich countries is irrational; we often do not imitate them from the poor man's viewpoint. Here is an example. Dr. Goad, star of the British Broadcasting Corporation's Brains Trust, often mentioned the name of Birkbeck College (London) The Victory of Calcutta once published short account of this College --- "All the students work for their living during the day and come here to study in the evening. In fact, it is a condition of their being allowed to study that they must work during the day. By seven O'clock the college

is a hive of industry. Roughly one thousand strong the students are drawn from every class and kind. Some of them were born in the slums of London, and had started to earn their living at the age of fourteen. Others came from middle-class families and were earning their living in banks or merchant houses. One at least among them had sold newspapers on the streets. Now he was working for a scientific degree".

In the United Kindgom, they have many schemes to give opportunities to the poor for self-development. The poor can appear in recognised examinations of private examining bodies, viz., the Institute of Engineers, etc; and their awards are on a par with university degrees. They can join part-time, day or evening classes. They can attend sandwich course (six month) and six month studies. They can study privately and have facilities to complete the practical in spare time. They can join correspondence courses. If we adopt rational and just morality in imitating rich countries from the poor people's viewpoint, we can multiply genius, talent and ability ten-fold. It is an irony of fate that we are snatching from the poor even those opportunities which were given to them in the days of our salavery. I have made a list of the disabilities from which the poor private students suffer. But the matter requires a letter by itself.

The Pakistan Times
December 20, 1961

EDUCATION FOR ALL

If your editorial "Commercialised education" (November 15) you touched only in passing on a point which is most important-- the failure of students to gain admission in educational institutions. The sight of young people wasting the creative part of their lives in doing nothing, and with this grievance against society that if they had been, given an opportunity for self-development they would have proved better citizens, always fills me with horror and pain.

I am not one of those who have an unconditional belief in the notion that everybody should be taught everything. We have to consider capacities as well as tastes. Just as we cannot make everybody a champion athlete, we cannot make everybody an intellectual giant. What I believe in is that all young people should be given a fair chance of attaining creative eminence.

When the politician were holding sway in our country. I noticed that poverty, hunger and squalor were extinguishing talent and hindering genius. By introducing the stipend scheme to the tune of crores of rupees and by allowing private education, the present leaders have conferred a blessing that all thinking minds must commend. But in order to make learning available to everyone so that no talent is thrown away for lack of training and opportunity our present leaders have to move effectively in certain spheres.

My ideal of a truly national education is that it should be within the reach of everybody and be forced on nobody. We have to see that whoever wills and can, shall have ways open for him to the highest instruction. This means that we have to make all knowledge accessible to those who seek it.

I have observed that people who are neither over-educated nor under-educated take their place in the world very cheerfully. Trouble arises in the case of those who receive education below or above their mental capacities. The over-educated are

generally those who manage to gain admission in colleges due to personal influence and the under-educated are mostly those who wield no such influence. Other methods employed to ascertain whether a young man is suitable for admission in a particular college are hasty tests, conversation, correspondence, psychological tests, and the division obtained in previous examinations. Volumes can be written to prove that none of these methods is above reproach.

Talent does what it can; genius does what it must. If talent remains unemployed, it becomes a nuisance; if genius remains unemployed, it proves dangerous. In order to keep genius and talent occupied and to give them a fair trial, the best method is to accept all young people for admission in the colleges to which they apply for admission. After a fixed period, say one year or six months, they should be given suitability tests. Those who fail should be asked to leave and no appeal should lie anywhere against this decision. No doubt, this method will make classes unwiedly in the beginning but eventually it will result in justice to all and cruelty to none. It is in this direction that the present leaders should move.

The Pakistan Times
November 24, 1967

BOYCOTT OF EXAMS.

All of us seem to have fallen with a hatchet on the F.E.L. boys who misbehaved in the examination hall. I have a lot to say about examinations and examiners, but I shall say it when I discuss the Education Commission's proposition that, since the results are poor higher education should be restricted. However, I hasten to make a few minor observations here. I have personal knowledge of how the foreign Government turned many a young man into a "Chessman" in the name of discipline and law and order. I also know how during the time when corrupt pollliticians held sway over our land, many a young man became a Hamlet-- to be, or not to be, that is the question. Our attitude towards the errors of these young men should be like that of a father towards his erring son. After all youth is a period of emotions, but young men are the most valuable asset of the nation. Frustrated young men always becomes a liability for the nation.

Of late, most of the examiners have tended to test the ignorance of the candidates rather than their knowledge. I have collected most of the papers set during the last ten years. It appears that the examiners are more fond of exhibiting their own ability in setting a paper than in testing the ability of the examinees. Some two years ago, at the Matriculation Examination candidates were asked to write in English an essay on 'A Haunted Castle'. Surprisingly enough, the examiner himself committed seven errors of grammar in the paper, and you had to write an editorial note on it, and publish letters under the caption, 'Physician Heal Thyself'. Similarly, two years ago the Intermediate students were required to write in English an essay on 'Space Travel.' Imagine the bevilderness of a candidate, who goes to the examination hall with great hopes, but finds that the examiner has baffled him. The other day one girl and two boys in Gujrat fainted in the examination hall at the sight of the Intermediate Examination English (A) Paper.

The Pakistan Times
May 27, 1960

EXAMINATION SYSTEM

I want to bring to the public's notice an important point regarding the changes in our educational set-up which has escaped its due share of attention. The curriculum has been made predominantly examination-ridden with an utter disregard of the unanimous verdict of recognised authorities on the subject. In a country where majority of children are devitalised by tropical diseases and malnutrition, where tuberculosis claims a life every four minutes (the most prone period for tuberculosis is within the age-group of 15-18 years), this matter calls for special attention and serious thought.

The Anderson Committee (1933) observed: "The strain imposed by the present system of biennial examination should be relieved, and an examination should be held at definite stage of education". Commenting on this opinion, former Vice-Chancellor of the Punjab University, wrote in the Careers Supplement of The Pakistan Times: "The strain of examination which the Anderson Committee wanted to remove will be intensified. The future will only show what the result of this system would be". According to the new scheme, a girl will have to undergo the ordeal of eight public examinations and a boy seven to take a Bachelor's Degree. There is consensus of opinion among eminent educationists that to make curriculum examination-ridden is not progress; it is retrogression.

Dr. Zakir Hussain, the author of the Wardha Scheme of Education, was opposed to this archaic system of examinations. Dr. Tagore, the founder of Shantiniketan, delivered lectures in America on "My School", of which the need for total abolition of this medieval system of examinations was a major theme. There is a Fairhope School in Fairhope, Alabama, U.S.A. The founder of the School, Mrs. Marietta Johnson, writes that all effort is made to avoid in the child the discouraging--- Mrs. Johnson calls it 'immoral'--- consciousness of failure. There is a school in Cambridge called the Perse school. The headmaster once told

pressmen: "At the Perse school we avoid all public examinations except when we cannot help it. Then we take examination, so far as possible in one stride, without making any conscious preparations which might unnerve the boy".

There is a clause in the Curriculum Committee's Report authorising the Board to exempt first-class school from certain public examinations. This concession will go to the privileged schools on which we spend lakhs of rupees. Poor students will have to bear the brunt of public examinations. As a medical man I know that there are few things in the world which so much sap the vitality of the young as the public examinations. No doubt examinations are an unavoidable evil, but to multiply this evil is not in the fitness of things, especially when we know that this medieval system of examinations is not a fair test of ability; experiments have been conducted to prove that two different examiners will assign different marks to the same answer written in different hands, and the standard of marks varies from teacher to teacher. Instead of demolishing the citadel of the old-fashioned examination system, we are placing it on a firmer foundation.

The Pakistan Times
October 2, 1961

EXAMINATION FAILURES

There are also some other causes of the growing rate of failures in examinations which have escaped the attention of the learned participants in the recent symposium. If you put all the evidence together, you will come to the conclusion that a section in our country is rapidly multiplying which wants to maintain scarcity of professional services to keep up their prices, making entry difficult by unnecessarily prolonged and unpaid apprenticeship, and examinations in discarded technique and irrelevant academic subjects. After birth control we are now going to have 'the intellectual control of the already born'.

The naked truth is that certain sections in our society have gained the impression that they are precariously and desperately clinging to the little ledge on our social and economic precipice. They want to kick off as many others as they can lest the ledge should collapse. In the welfare of a highly competitive life, they are determined to maintain their right to a lock-out in our educational factories. They exhibit the same mentality that a tobacco company sometimes shows in creating scarcity of cigarettes.

Talent is man-made, genius is God-given. Talent succumbs to poverty; even genius goes astray if it does not get a right start. A poor child and a rich child may be born with equally good brains, but by the time they begin to have any character, the poor child is ruined and the rich child gains social advantages over him, because a great part of our education comes from our social intercourse. We allow so much disparity in opportunities for self-development at the very start of the life that it appears quite insane to expect parity in results at a higher stage.

Education for the rich is a luxury and a pastime; for the poor it is the whole life. Unfortunately, this fact is not adequately understood by those who order syllabi from offices. Today we hold the English language responsible for a large

number of failures. But this is not the whole truth. The fault lies elsewhere. Previously, history, mathematics, science and other subjects were taught in English at the Matric and Intermediate stage. All these source of learning English indirectly disappeared suddenly. But at the Intermediate level, we not only maintained the former standard of English but actually raised it. For example, in former days when English was the medium of instruction at the Matric stage, more than 800 pages were never prescribed for intensive study at the Intermediate level. But we prescribed 1,400 pages, all standard English authors. After a year's bitter experience 54 pages of poetry were ordered to be omitted. When students still failed, another 298 pages were omitted by a circular letter.

For the educationists on the administrative side, deletions mean nothing but issuing a circular letter; for the poor students who fail it becomes a matter of life and death. Now examine the result gazette of the Intermediate class for 1960. Turn to page 75, which gives the list of boys who have shown good results in other subjects but failed in English:

Page	Total No. of Candidate	Failed in English
75	82	78
76	86	76
77	82	71
78	82	77
79	82	70
80	81	76
81	83	71
81	81	69
83	82	77
84	82	77
85	72	56

Syllabi are made with an utter disregard for the

intellectual development of the common students. The Intermediate course in English includes standard authors like Chesterton, Jane Austen, Galsworthy, William Blake, Joseph Conrad, McDougall, Pope, William Morris, and Rossetti. If you examine the question papers, you will see that questions are invariably set on these authors. Youngsters of the Intermediate class cannot understand such mature thought even in the mother tongue. I assure you that in our youth we have wonderful stuff of which the nation can feel rightly proud, but their academic careers I am afraid are being handled very indifferently.

The Pakistan Times
November 23, 1961

EXAMINATIONS AND STUDIES

In flagrant violation of the accepted verdict of experts on education, we have multiplied the archaic system of examinations in our country. Teachers may not object to it because most of us succumb to pecuniary temptation. They will be paid money for conducting these examinations, in addition to their regular salaries. But let us see how the change ordered from offices works in actual practice.

At present the 12th class has finished its examination; 11th 13th and 14th classes are in various stages of their respective examinations. The teachers in the colleges are, as the Urdu saying goes, "killing flies." By the time the examinations are over and the results are announced, summer vacation will have begun. This clearly means that no work will be done in colleges right up to October. Previously, the principals themselves conducted the examinations of 11th and the 13th classes some time in April, and by the time the summer vacation began promotion had been made, and some of the work covered. Some professors even assigned home-task or at least acquainted the students with the new books, and explained to them how they had to work during the vacation. Now the students will waste the vacation in waiting for their results, and come to college in October as fresh entrants.

After introducing the novelty of public examinations for the 9th and 11th classes the Curriculum Committee Report says that there will be no break in studies. Immediately after the examinations are over, the students will start studies for the next classes without waiting for their results. After about three months, those who fail will be sent back, and those who pass, shall continue in the same class. In the case of 11th class, this scheme does not work, because immediately after the examinations are over summer vacation will have begun. During

the vacation, the students will be waiting for the result, and will not know for which class to work --- 11th or 12th.

However, in the case of 9th class, the headmasters have tried hard to keep the process of the education of the students of 9th and 10th class continuous. Immediately after the public examination of the 9th class was over, they asked the students to continue studying in the 10th class. But the scheme has failed in practice. Only a psychologist can tell you what will be the effect on the tender brains when some students are ordered to go back to the 9th class after sitting in the 10th class for three months or so. I will tell you some other aspects of this innovation.

The books and papers of 9th and 10th classes are absolutely different. The claim of the Curriculum Committee that the studies will continue without a break does not hold ground. A student who does not know whether he is in the 9th class or in the 10th class cannot put his heart in the study. The books of the 9th and 10th classes being different, headmasters cannot persuade the students to buy books till the results are declared, and the parents cannot afford to risk their money. If the student of the 9th class fails, it means he has worked in subjects in which he will not be required to appear next year. He might fail again.

Now I tell you the most startling thing about this matter. It is already decided that the pass percentage of the 9th class students should be something between ninety to ninety-five. Instructions have been issued that those students of the 9th who secure 23 marks in English should be deemed to have obtained 33 marks. This means that the students who get 56 out of 400 marks will be promoted to the 10th class. This is done to avoid stir and commotion, and to prove that the scheme is working well. To crown all, the nation's children have paid Rs. 10 lakh on this farce in the form of admission fees.

The Pakistan Times
June 16, 1962

EXAMINATIONS

The decision of the Secondary Education Board to abolish the 11th class examination is a step in the right direction.

There are still some obvious flaws in our examination system that ought to be removed at once. For example, this year candidates who are taking the B.A. examination for both parts jointly have first appeared in the B.A. (4th years) on May 5, and will now, after a lapse of seven weeks (on June 24), sit for the third year examination. In other words they will have the examination results of the fourth year seven weeks before they appear for the third year. Certain candidates might pass the fourth year examination and fail in the third year. This would create an anomalous situation.

We abolished the 9th class examination, but retained the new syllabus. Interesting consequences followed. Under the old scheme, there were joint books and syllabi for the ninth and 10th classes, but according to the new scheme, separate syllabi and books have been prescribed for the two classes. For example, arithmetic used to finish with the 9th class and there was no arithmetic in the 10th class. But after a gap of one year, candidates of the 10th class examination are now again required to pass in arithmetic.

The same difficulty is likely to arise in the case of Intermediate students. There was no English grammar for 12th class students; it has now been made compulsory for them in the 11th class. All this means reverting to the old joint syllabus.

A heavy load of work in the lengthy syllabi was prescribed, but it was found impracticable. Then began a series of deletions in courses and syllabi. In one of my earlier letters, I had shown how the student community had suffered a loss of Rs. 2,63,645 because of this. I was working hard at fresh calculations when I learnt that our educationists had got the better of me. Instead of shortening the syllabi they decided to

give 60 per cent choice in question papers; that is, instead of deleting 100 pages from a book of 300 pages they decided to set 16 questions instead of 10 questions of which six were to be attempted by the candidates. My calculations thus became superfluous. But the fact remains that students are paying large sums for the material that they do not read.

The Pakistan Times
May 19, 1964

THE MALADY ANALYSED

I have visited a number of examination centres and have seen things with my own eyes. I am ashamed to tell you all that I have seen and heard, for it would prove that the national character is at its lowest ebb. I have reasons to say that public examination in our country are increasingly becoming a farce.

The Board and the University have separate sections which exclusively deal with unfair means adopted in examinations. To help the public know more about them, the Board and the University should publish a handbook containing detailed information on:

(a) the total number of complaints about unfair means received during the last three years,

(b) the nature of the complaints,

(c) the punishment awarded to the offending candidates and

(d) the action taken against superintendents and invigilators.

When I examine the official set-up of our education system, I am reminded of the Dual Government System introduced by Lord Cornwallis. The East India Company enjoyed power divorced from responsibility. I quote two examples to illustrate my point. Inspectors are responsible for raising the efficiency of work in our schools, and the Board is responsible for showing results. If the Board shows bad results, it is held guilty while the inspectors go scot-free. But the Board has no authority over the inspectors because their appointments and promotions are in the hands of directors. Similarly, the future of teachers whom the Board appoints as superintendents is in the hands of directors. If they are found guilty, the Board can at the most disqualify them from further appointments. The Board entrusts the teachers with great responsibility in

conducting public examinations, but it has no power to give them effective punishment if they are found wanting.

Our officials, particularly educationists, are becoming increasingly Press-shy. They want to act on Walpole's policy of "let sleeping dogs lie". Recently, such grave irregularities were committed in Sheikhupura that the Chairman and his Secretary had to rush there. They replaced the superintendents telegraphically and even sought the help of the police. But the whole matter was treated as a closely guarded secret. The Board or the University cannot combat such evils unless they build public opinion by giving correct information to the Press.

I say with all the force at my command that the Board and the University have failed to preserve the integrity of public examinations. Should Deputy Commissioners, Magistrates, eminent lawyers, gazetted officers and journalists be authorised to pay surprise visits to examination centres? Should the police be associated with the conduct of examinations at places where superintendents are forced to connive at unfair means at pistol-point? Shouldn't principals and headmasters themselves be made responsible for coducting public examinations in their respective institutions? These points must engage the attention of thinking minds.

The Pakistan Times
May 21, 1964

EXAMINATION PROBLEMS

Extraordinary or difficult papers set in public examinations cause great frustration among our youngsters, and sometimes spread discontent among candidates. No doubt, examining bodies give 10 to 20 grace marks to the candidates as has been done this year about certain Matriculation papers, but this is no remedy. I give some information to your readers about some of the Intermediate papers set this year.

English Literature (Intermediate). The difference between the students of English Medium schools and those of ordinary schools is that the former learn a great deal of colloquial English. I wonder how it has got into the head of the examiners that they are masters of English literature. The first question in the paper is of M.A. standard. It runs thus: "Hardy's love of the earth is an intensely personal and local one. " The candidates are expected to discuss this abstruse statement. The passage for summarising is more difficult than the passages set for the B.A. examinations of the last three years.

English language (compulsory) candidates are asked to define an elegy and to state the reasons why Gray's Elegy was so popular in the 18th century. Such critical questions are outside the syllabus. Then the students are asked to summarise Keats's abstract poem *A thing of beauty is a joy for ever.* In question No. 3 the examiner has worded the question keeping in mind James Jeans's essay, but asked questions on the subject-matter of another lesson written by A.V. Butler. This question absolutely baffled the candidates. The comprehension passage is beyond the ability of the Intermediate students.

Urdu Easy Course... It is said that the paper leaked out in Lahore, and that all the candidates are consequently going to be re-examined. I wonder why all the students of the Province are being penalised though the paper leaked out only in Lahore. Take the example of Gujrat. Only two students of this category

are taking up the examination in this course at two centres lying two miles apart. The envelope is opened at one centre, one paper is given to one candidate, then without seeing it, it is sealed again, and the Deputy Superintendent rushes to the other centre to give the paper to the other candidate. How can leakage happen in such circumstances? Why should they be penalised?

The Pakistan Times
July 4, 1966

EXAMINATION SCANDAL

Our young men are in the frame of mind of Hamlet: "To be, or not to be, that is the question". We elderly people must go into the depths of their hearts and take remedial measures before it is too late. Here is the translation of an Urdu letter, presumably from a PCS examination candidate, who prefers to remain anonymous.

"Hakim Sahib, tell the Muslim naton by means of a letter that the question papers for the highest examination of the Province have begun to leak out. I am a frustrated man, prepared to take the most sacred oath to prove it. Before I entered the examination hall, six questions were told to me. I was stunned to see all the six questions in the paper, word for word. I have observed these things in all departments of our life. I am determined to leave this country at all costs. Is there any examination in which an honest man can prove his ability".

I need not comment on this letter, but I want to tell you of an incident to enable the Registrar of Examinations, West Pakistan Public Service Commission, to examine the matter from a different angle of vision. Before the PCS examination (administrative branch) of 1964 was held, two young men came to me one evening. They requested me to give them a note about my biography. I said to them, "This is a thing I do not know, and have never cared to know. I always feel that I have been cast ashore from the infinite Ocean for a brief sojourn here. Why and for what purpose, I do hot know". They told me that a few years earlier a vernacular Paper had devoted a column to my idiosyncracies, whims and ways of living. I told them that I had never told anything to anybody about my life. Then they asked me some 20 questions. I cheerfully replied to all of them. The two young men took notes and went away.

I considered the matter a trifle amusing, and then dismissed it from my mind. But I was rather surprised when came to know that in the PCS examination of 1964, the

candidates were asked to write my biography. Today, I am constrained to feel that the incident was intimately connected with the present trouble. No one could guess that the PCS candidates would be required to write the biography of an obscure man like myself unless he had some hint of it. At any rate, the Press statement of the Registrar, Public Service Commission, which he has so self-complacently made, "*Leakage was not possible in view of the strict security measures taken by the Commission*"-- calls for reconsideration.

I have in my possession heaps of letters in which young people tell me things like this: "All lucrative jobs are becoming increasingly hereditary; officials and political men get all the good jobs in Government and semi-Government departments for their kith and kin; industry has become hereditary in our country and often incompetent sons succeed competent fathers and money becomes the secret of success; industrialists give to their children salaries to the tune of two to five thousand from the cradle; we are divided into rich and poor even before we acquire any character".

In 1929, I was at Simla. Unemployment was at its peak in those days and the Press and the Assemblies cornered the British Government to handle the problem. An eminent Englishman of the Political Department discussed this problem with a princely ruler in my presence. His final advice has always haunted my mind. I have always wished to repeat those words a thousand times so that they may get into the consciousness of every person who guides the destiny of our youngmen. The valuable words were these: "Not more than 20 per cent jobs should satisfy special interests; the rest should remain open to talent and genius. If genius remains unemployed, it becomes dangerous; if talent remains unemployed it proves a nuisance".

The Pakistan Times
February 20, 1970

PAPER LEAKAGE

Leakage of Papers is a slur on our nation and all of us must evince interest in this matter. It is alleged that leakage of the B.A. papers has taken place at Lyallpur (Faisalabad). After the leakage of the PCS papers, I made a detailed study of the eleborate methods adopted by the University and the Boards to prevent leakage, so that I may be able to say something meaningful about this matter in these columns. Ever since question papers have begun to be cyclostyled, the arrangements have become so thorough and efficient that leakage at the office level has become impossible. But there are many pitfalls on the way and the question paper ceases to be secret document.

Examinations have to be conducted at distant places and the persons responsible for preserving the sanctity of examinations are the superintendents, invigilators and inspectors. My conclusion is that only one person can never cause a leakage; unless several persons are in league, plan things deftly and inspectors are negligent in the performance of their duties, leakage is not possible under the present arrangements. I give reasons for my conclusions.

The Superintendent opens the insured parcel containing envelopes of question papers only a day before the commencement of an examination in the presence of two witnesses, two members of the supervisory staff or two persons of known respectability. They have to certify in writing that the seals of the parcel were intact. Then the superintendents have to examine each envelope individually to see that the seals have not been damaged in transit. Every discrepancy has to be reported immediately to the Controller and the particular envelope has to be put in another envelope under the seal of the superintendent. When an envelope containing the question paper is opened in the examination hall, the superintendent and two witnesses have again to sign the opening certificate printed on the top-flap of the envelope containing the question papers. If the Inspector happens to be in the hall, he has also to sign the opening

certificate. In opening an envelope, the seals are not broken. The envelope has to be opened with a pen knife from the flapside. The empty envelope is returned to the Controller's office where the seals are examined again.

During inspection, the inspector has to examine every opened and unopened envelope and sign it giving the date and time, and clearly saying that the seals were intact, and there were no signs of tampering. After every visit, he has to send a registered letter to the Controller by name answering three questions.

1. Did you examine the envelope after it had been inspected by the Deputy Superintendent and one other witness, and find every thing correct?

2. Have you inspected the place or inquired as to where the unopened envelopes containing question papers are kept?

3. Have you carefully examined the state of opened and unopened envelopes containing question papers? Do they bear any signs of tempering or abrasion on any portion of the sealed envelope?

In the light of this procedure responsibility can be fixed for the leakage of question papers at Lyallpur (Faisalabad). For the future, I make two suggestions.

1. The Sargodha Board does not send question papers direct to the superintendents. They are deposited in a bank, and a person of established respectability is appointed as Distributing Inspector. Half an hour before the examination, the superintendents take question papers from the bank through the Distributing Inspector. The University should adopt this procedure with immediate effect.

2. Many things have begun to happen at women's centres. I

have repeatedly asked the educational authorities not to remain a passive spectator. Time is long past when we could allow irregularities to happen at women's centres in the name of 'purdah', 'burqa' and 'fair sex'.

I insist that responsibility for the leakage of papers at Lyallpur must be fixed squarely. The B.A. examination commenced on June 23 and the leakage came to notice on July 2 and 3. If the Inspectors and the supervisory staff had been vigilant, leakage could not have taken place or at least it would have come to the notice of the university on that very day, and not so late.

The Pakistan Times
July 13, 1970

BOARD EXAMINATION

An educational matter of national importance calls for your urgent and serious attention. In addition to the news items, a few letters on this subject have appeard in these columns. I have been examining this problem for a pretty long time, and I have equipped myself with much reliable information on the subject.

Some two or three years ago, more than a dozen teachers came to me and told me that they had been forbidden to co-operate with the Lahore Secondary Board in conducting public examinations. They supplied me with copies of certain documents, and complained that they had been arbitrarily deprived of an extra income which they earned by honest hard work. I was yet examining all sides of this case and collecting authentic information, when I learnt that letter No. 1/43-67, dated June 10, 1969, had been issued by the West Pakistan Government (Education Department) telling all the Regional Directors that: "It has been decided that the staff of the Educational Institutions, selected by the examining bodies should always be made available to them and be treated as on duty. Besides, the facilities of buildings and other requisitions should also be extended to the examining bodies" It was now futile on my part to pursue the matter in the Press. However, I preserved all my notes for any future reference.

Sometime in February, 1971, I learnt that the Divisional Inspector of Schools, Lahore had issued a circular letter to all recognised schools forbidding the teachers to accept supervisory duties in examinations conducted by the Boards and the Universities without his permission in writing. Then the matter became a burning question in the Press. It took me some time to procure a copy of letter No. 1465 dated February 17, 1971 issued by the Divisional Inspector of Schools Lahore directing all teachers of recognised schools of the Lahore Division neither to accept any duties in connection with the examination nor to give buildings to the Board for examinations without his permission.

The letter says: "A contravention of the said directions will be viewed seriously".

According to the law, the functions of the Board are, "To lay down conditions for the recognition of institutions, and to hold and conduct examinations". According to the rules, one of the condition for the recognition of institutions is that "All the recognised institutions within the jurisdiction of the Board shall make available to the Board accommodation and furniture for holding the Board's examinations". According to the Civil Services Rules 5:49, Government servant under the Punjab Government may accept remuneration up to one thousand rupees for any work. Three questions arise out of this discussion: First, has the Divisional Inspector the power to override the rules laid down in the Statute Book? Second, is he within his rights to ignore the clear injunctions of the West Pakistan Government, contained in the letter quoted above? Third, is it proper to subordinate the Universities and the Boards to a Divisional Inspector in the matter of selecting workers for conducting the examinations?

The Pakistan Times
March 21, 1971

EXAMINATION DATE

I congratulate our leaders on taking final and firm decision on the B.A. examination dates. This is a matter about which I have fretted and fumed for years, in the interest of the student community. Several times, I appealed to the students through these columns not to make a mockery of examination dates by allowing a play of passions. I also addressed lengthy correspondence to the Vice Chancellor of the Punjab University.

In his letter No. D/151/VC, dated May 26, 1970, the Vice Chancellor wrote to me; "We want to return to the normal dates of examination, that is, April and May, as quickly as possible. We have gained one month this year and propose to gain another month next year, starting the examination in May". Again, on June 19, 1970, the Vice Chancellor wrote to me in his letter No. D/175/VC: "I am most grateful for the letter which you were kind enough to write to The Pakistan Times, advising the students to accept the present dates and not press for the postponement of examination. I convey to you the appreciation of the University for the interest shown by you in the candidates and the University. I wish there were more such public spirited persons in the country".

The sweltering heat and scorching winds of June, and the disease producing weather in September are not at all ideal for examinations in tropical countries. Formerly, all examinations up to matric were finished by the end of March; the Intermediate examination terminated in April, while the B.A. and other University examination were completed by mid May. The result of the matriculation class was declared before the summer vacation, and students could learn how to work independently during the vacation for college studies. All results were compiled during the vacation, and in the first week of October classes in colleges started in right earnest. In the interest of the student community, we must return to the old schedule of examinations. The stand taken by our leaders on the B.A. and other examinations is perfectly justified.

In 48 out of 500 notes that I got published in these columns, I have every time appealed to our youth to acquire solid ability and knowledge, and not to fritter away their energies in agitations. The present leaders have made a huge investment on education. I appeal to the students to concentrate on their studies, and not to become tools in the hands of the opponents of the Government.

The Pakistan Times
July 9, 1973

EXAMINATION DATES

We are making a laughing stock of ourselves by allowing students to toy with examination dates. When I see our young people calling for postponement of examinations, I am reminded of the man who started to cut the branch on which he was perched. I have never found substance in the plea that examinations should be postponed because courses have not been completed. It is the students duty to put pressure on their teachers to finish the courses during the academic year or bring the matter to the notice of the higher authorities.

The ancestors of the present generation waged Jehad in the sweltering heat of the deserts of Arabia and Africa during the month of Ramzan, though they enjoyed no modern comforts of life. The bones of our illustrious ancestors must be rolling in agitation to know that their children find the rigours of examinations too hard for their delicate nerves. I know of few young men who really fast or perform all those rites which have been prescribed for the holy month. I am happy to know that the Boards have unanimously decided to hold the matriculation examination in March and the intermediate examination in April. This is a good decision, and I hope and pray that the Boards will stick to it.

The University should begin and finish examinations in May. I opened correspondence on this subject with a former Vice Chancellor. He wrote to me in his letter No. D/15/VC dated May 26, 1970: "We want to return to the normal dates of examinations, i.e., April and May, as quickly as possible. We have gained one month next year, starting the examination in May." Unfortunately the students, to their own detriment, disturb the whole schedule by their questionable activities.

The Pakistan times
August 27, 1974

HOME ECONOMICS

The chief defect in the educational system that the Britishers gave us was that it had no bearing on the actual life of our boys. We then started giving the same kind of education to our girls and created many social problems that have to be seen to be understood. The Sharif Commission Report and the curriculum Committee Report did nothing except create an all-round mess.

However, I am glad to know that a lady holding a key-position in the Education Department of the Rawalpindi Division has realised this defect in our girls education and enjoined upon the headmistresses of High Schools to encourage girls to take up home economics as the chief subject at the Matriculation stage. This is a step in the right direction, and I hope that High Schools of other divisions and districts will follow this suggestion.

But there is one defect in this combination of subjects which ought to be remedied at once. Girls taking up home economics can take the following subjects, English 200 marks; Urdu 200; hosehold accounts 100; home economics 450; total 950.

We are crying hoarse that Islamic studies should be made a compulsory subject, but with this combination of subjects, a girl cannot even take the optional subject of Islamiyat allowed to girls with other subject combinations.

Household accounts is as essential for girls as home economics and we cannot dispense with it. I have examined the books for household accounts and home economics and found that some portions of these subjects overlap. I am not for increasing the load of work, but my suggestion is that the syllabi should be curtailed and the marks redistributed so as to include Islamic Studies in this group. As for non-Muslims and others, the curriculum already offers a yast choice.

The Pakistan Times
May 11, 1966

PAPER SETTING

The University of the Punjab is conducting re-examination in B. Com, M.A. Economics and M.A. Statistics. The Lahore Board is giving a concession of some 24 marks to Intermediate candidates who failed in advanced English. Every year, during the examination season, hundreds of complaints appear in the Press that such and such papers were too stiff or that such and such questions were not included in the syllabus. There are walk-outs, protests, demands for concessions and re-examination. This is a colossal loss of time, money and energy. It is high time that we investigated the causes of this bitterness and adopted some remedial measures.

Before Independence, I was a headmaster for 14 years. Once I was required to set a paper for an examination. I went to an aged teacher of mine who possessed to his credit vast experience of conducting examinations, and asked him what considerations should weigh in setting a paper. He told me that setting a paper for a public examination was an art, requiring high imagination, great skill and much thought.

I have discussed this matter with eminent educationists for hours. The consensus of opinion among them is that immature minds, however highly qualified, should not be relied upon to set good papers. They are often prone to exhibit their own ability and fail to come down to the level of the examinees for whom they are setting the paper. In many cases they test the ignorance rather than the knowledge of the candidates. Another point about setting a paper is that it should not be based on only one portion of a book or syllabus; it should be spread over the whole book. Mr. H.G. Wyate of the Central Training College set an English paper for the Matriculation examination in 1924. The paper was so original that it baffled all those teachers who believed in cram work guides, notes, guess papers and all that silly stuff. There was much criticism in the Press and he had to clarify his position. I still remember some of his ideas: A question-paper should be roughly divided into three parts; one

third should be so easy that the weakest student should leave the examination hall with the impression that if he had worked hard, he would have fared better, one third should meet the requirements of the average student; and one third should judge distinction. Expert knowledge and commonsense would approve of all these suggestions.

It is a habit with me to collect papers set for various examinations. At times, I have pointed out their flaws in these columns. I regret to say they often violate the basic principles. I know of no year when the examination agencies did not have to give ample concessions because of badly-set papers. I can quote concrete examples where the examining bodies had to give so many concessions that a candidate securing 12 out of 100 marks was eventually declared successful. I wonder what is the use of conducting such examinations.

I want to make particular mention of the Intermediate Elective English paper which has proved to be the misfortune of students ever since it was introduced nine years ago. The Lahore Board is allowing a concession of 24 marks in a subject in which a student requires 66 marks to get a pass. The syllabus of the paper is so obscure that a paper-setter can set a simple narrative question or a highly complicated question. Once I reproduced a question in these columns which our youngsters of the Intermediate class were required to answer. It had been previously set for the M.A. students of English literature. The youngsters of the Intermediate class were required to write 'a reflective essay of advanced nature', as the syllabus said, carrying 50 marks. Then on the basis of bitter experience the students were required to write narrative and descriptive essays. Even questions on precis or comprehension are of the standard of the PCS and CSP examinations. The rule that only teachers who teach English literature to B.A. and M.A. classes can set a paper on the Intermediate Elective English course further complicates matters. Will any one make thoughtful approach to the matter of paper-setting?

The Pakistan Times
October 12, 1969

PUNISHMENT FOR UNFAIR MEANS

The expulsion of students from educational institutions as a punishment for indulging in malpractices in examinations is a matter that calls for the active attention of the intellectuals of our country. I have collected a lot of material on this subject and done much hard thinking. I jot down these lines with the conviction that I have discovered the truth for myself and for the leading minds about the stand I am taking.

On April 2, 1984 a news item appeared in your esteemed paper saying that 15 M.B.B.S. candidates were disqualified for a period of three to five years for malpractices in examinations. In P.T. dated January 14, 1985, the Punjab University got a notification published, saying that the University had debarred 500 candidates from appearing in the B.A/B.Sc. examinations for five years, as they were guilty of employing unfair means. The number of candidates who are expelled by the Boards every year runs into four figures.

Every young man's life is of an inestimable value to a developing nation. Five years of such a life is a big slice. In youth, a man's mission is to acquire knowledge. To force him to do nothing during the creative period of his life because of some deviation is a sure way of turning him into a liability, and a social menace. To throw him on the road, without check, control or supervision, means to plant thorns in his pillows, some of which can prick the society. Knowledge is a young man's intellectual food and to deprive him of it is like snatching food from his hungry mouth. A hungry man, whether physically or intellectually, is always angry and dangerous.

Students apply the epithet of alma-mater (benign mother) to their university. A mother never pre-maturely weans the baby, however turbulent. In most cases, the punishment of expulsion proves life-long. If at all a student resumes studies

after a lapse of five years, he crosses the age-limit prescribed for entering government service.

The punishment given by our educationists for cheating is severer than the punishment prescribed by PPC. I have worked as a non-official jail visitor for six years. The trend in our jails, I am glad to say, is to reform the juvenile delinquents. But the trend among our educationists, I am pained to observe, is to deform them.

I worked as an inspector of examination centres for the Sargodha Board for nine years (1969-77), for the Lahore Board for one year (1971), and for the University of Punjab for four years (1972-1975). I worked chiefly in Gujrat which was supposed to be a den of unfair means, but I also inspected examination centres in Islamabad, Rawalpindi, Chakwal, Jhelum, Wazirabad, Sialkot, Gujranwala and Mandi Baha-ud-Din.

In 1980, I opened correspondence with a number of foreign organisations and asked them: Do students indulge in malpractices in examinations in your country? If not, how did you eradicate the evil? If they do, how do you check them? What punishment do you give to the delinquents?

The British Ministry of Education evinced some interest in my query, and sent me 26 names and addresses of working educationists holding key-positions in their educational set-ups, and advised me to correspond with one or more of them. I sent my letters to all of them. I received replies extending over 100 foolscap, typed or printed sheets. I quote a few excerpts from them relevant to the point under discussion, that is, 'offence and its punishment'.

Mr. H.R. Beck, Asstt. Secretary, University of Cambridge Local Examination Syndicate, wrote to me on October 13, 1980, "........ We divide offences into two groups, the first being unpremeditated i.e. casual copying which could well be due to bad invigilation, where the normal penalty would be cancellation of the subject concerned. The other category is 'premeditated'

(e.g. using notes) and here the examination of the candidate in all subjects is cancelled".

Mr. C. Vickerman, Secretary, Joint Matriculation Board, Manchester, Liverpool, Leeds, Sheffield and Birmingham, replied to me on October 16, 1980, "..... The maximum penalty for a malpractice is disqualification in all subjects offered. In practice, complete disqualification is imposed only when there is evidence of a premeditated malpractice in which a candidate sets out to deceive the examiners and his teachers (e.g. taking notes into the examination room). Unpremeditated offences, committed on the spur of the moment, such as copying from another candidate, are usually dealt with by disqualification in the subject concerned".

Mr. B. Park, M.A. Acting Secretary to the Yorkshire Regional Examination Board, North Yorkshire, wrote to me on Oct. 23, 1980, "..... We find in reality that this is a fairly small problem. Over 20,000 candidates take our examination each year and this year, for example, I have noted that four candidates have been disqualified in individual subjects".

These excerpts show that they do not expel students from educational institutions as we do. The normal penalty is the cancellation of the subject or the paper in which the candidate cheats and the maximum punishment is the cancellation of the whole examination. The punishment is confined to the examination which the candidate is taking, and it is not extended to future examinations which have not yet even taken.

The penal code which our Universities and Boards inherited from our former rulers is an unfortunate legacy which calls for drastic changes. It has not lessened offences in examinations, but multiplied them. The mission of our educationists is to shape the destiny of our youth, not to mar it. The expulsion of candidates from educational institutions during the creative and impressionable stage of their lives is, indeed, a ghastly tragedy.

The Pakistan Times
November 26, 1985

BOOK ON WOMEN AFFAIRS

"COME BACK HOME LADIES"

The book on women affairs "Come Back Home Ladies" contains the articles of Hakim Syed Irshad which were published in The Pakistan Times for forty years. This book covers many aspects of women's life, from home, marriage, child rearing to social aspects like polygamy, voting right, women's fashion, beggary, prostitution and women occupations.

A PRIMER FOR PUBLIC FUNCTIONARIES

"POLICE PUBLIC RELATION"

The book consists of the articles of Hakim Syed Irshad published in the Police Journal "The Sentinel" and "The Pakistan Times". It will prove a guide for public servants who deal with the public administration and its problems.

LEST WE SHOULD FORGET THE MEMORY OF

"THE LETTERS OF HAKIM SYED IRSHAD" VOL: 1

The book consists of the articles of Hakim Syed Irshad published in The Pakistan Times on various topics especially on Education Standard.

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